

What Anthropologists Do

SECOND EDITION



Veronica Strang

What Anthropologists Do

Why should you study anthropology? How will it enable you to understand human behaviour? And what will you learn that will equip you to enter working life?

This book describes what studying anthropology actually means in practice, and explores the many career options available to those trained in anthropology. Anthropology gets under the surface of social and cultural diversity to understand people's beliefs and values, and how these guide the different lifeways that they create. This accessible book presents a lively introduction to the ways in which anthropology's unique research methods and conceptual frameworks can be employed in a very wide range of fields, from environmental concerns to human rights, through business, social policy, museums and marketing. This updated edition includes an additional chapter on anthropology and interdisciplinarity.

This is an essential primer for undergraduates studying introductory courses to anthropology, and any reader who wants to know what anthropology is about.

Veronica Strang is a Professor of Anthropology and the Director of the Institute of Advanced Study at Durham University, and is affiliated to the School of Anthropology and Museum Ethnography at Oxford University. From 2013–2017 she was the Chair of the Association of Social Anthropologists of the UK and the Commonwealth. Her publications include *Uncommon Ground: cultural landscapes and environmental values* (1997); *The Meaning of Water* (2004); *Gardening the World: agency, identity and the ownership of water* (2009); *Ownership and Appropriation* (2010); *Water: nature and culture* (2015); and *From the Lighthouse: interdisciplinary reflections on light* (2018). More information about her work can be found at www.veronicastrang.com/.



Taylor & Francis

Taylor & Francis Group

<http://taylorandfrancis.com>

What Anthropologists Do

Second edition

Veronica Strang

Second edition published 2021
by Routledge
2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN

and by Routledge
52 Vanderbilt Avenue, New York, NY 10017

Routledge is an imprint of the Taylor & Francis Group, an informa business

© 2021 Veronica Strang

The right of Veronica Strang to be identified as author of this work has been asserted by them in accordance with sections 77 and 78 of the Copyright, Designs and Patents Act 1988.

All rights reserved. No part of this book may be reprinted or reproduced or utilised in any form or by any electronic, mechanical, or other means, now known or hereafter invented, including photocopying and recording, or in any information storage or retrieval system, without permission in writing from the publishers.

Trademark notice: Product or corporate names may be trademarks or registered trademarks, and are used only for identification and explanation without intent to infringe.

First edition published by Bloomsbury 2009

British Library Cataloguing-in-Publication Data

A catalogue record for this book is available from the British Library

Library of Congress Cataloging-in-Publication Data

Names: Strang, Veronica, author.

Title: What anthropologists do / Veronica Strang.

Description: Second Edition. | New York : Routledge, 2021. |

“First edition published by Routledge 2009”--T.p. verso. |

Includes bibliographical references and index. |

Identifiers: LCCN 2020049492 | ISBN 9781350099357 (Hardback) |

ISBN 9781350099340 (Paperback) | ISBN 9781003087908 (eBook)

Subjects: LCSH: Anthropology--Vocational guidance. |

Anthropology--Research. | Anthropology--Methodology.

Classification: LCC GN41.8 .S77 2021 | DDC 301.023--dc23

LC record available at <https://lcn.loc.gov/2020049492>

ISBN: 978-1-350-09935-7 (hbk)

ISBN: 978-1-350-09934-0 (pbk)

ISBN: 978-1-003-08790-8 (ebk)

Typeset in Bembo

by Taylor & Francis Books

Contents

<i>List of figures</i>	vi
<i>List of contributions</i>	viii
<i>Acknowledgements</i>	ix
Introduction	1
1 Anthropology and Advocacy	11
2 Anthropology and Aid	32
3 Anthropology and Development	43
4 Anthropology and the Environment	69
5 Anthropology and Governance	98
6 Anthropology, Business and Industry	117
7 Anthropology and Health	136
8 Anthropology and Identity	169
9 Anthropology and the Arts	181
Conclusion	204
Glossary	214
<i>Appendix 1: Studying Anthropology</i>	217
<i>Appendix 2: Suggestions for Further Reading</i>	218
<i>Appendix 3</i>	221
<i>Bibliography</i>	226
<i>Index</i>	264

Figures

1.1	The late Santiago Pop, who was then eight years old, in 1979. Photograph: Richard Wilk	14
1.2	The late Ma' Teul, a resident of Aguacate village in Belize. Photograph: Richard Wilk	15
3.1	Using PRA tools for community resource mapping, Vietnam	45
3.2	Learning to harvest rice with ethnic Black Tai in a Vietnam participatory irrigation management project	47
3.3	Vehicular Heritage Survey Team, Pilbara, Western Australia. Photograph: Phil Czerwinski	57
3.4	Helicopter Ethno Survey Team, Pilbara Western Australia. Photograph: Phil Czerwinski	58
3.5	A waste management site visit in Surabaya, Indonesia. Photograph: Thomas Wright	65
4.1	Kunjen Elder Alma Wason at Shelfo (Errk Ikow), a sacred site on the Mitchell River, Far North Queensland, Australia. Photograph: Veronica Strang	70
4.2	St Mary's Church in Dorset, with 'well head' gravestone representing ideas about water, life and spiritual renewal. Photograph: Veronica Strang	71
4.3	Members of the Bardi Jawi (Indigenous) Ranger teams including Kevin George (centre right), and Cecelia Tigan (left), with Michelle Pyke (right), preparing to interview the late and much- missed Traditional Owner and Elder, Paul Sampi (left)	77
4.4	Preparing body decoration Martukuru (grass) for Junba (ceremonial dance) at Ngumpan Aboriginal Community, Kimberley, Western Australia, September 2018. Left to right: Ari Schipf, Jean Tighe, Bianca Nargoodah. Photograph: Jess Ford	78
4.5	Annette Kogolo and Ari Schipf sharing lunch at Karnparmi Community outside Fitzroy crossing, Western Australia. Photograph: Leo Thirkell	79
4.6	Conducting fieldwork with beekeepers and bees, <i>Mellifera</i> e.V., Germany	82

4.7	Researching the world of bees. Photograph: Daksha Madhu Rajagopalan	84
4.8	'Stop + Smell the Democracy': Research at an anti-gas event organised by local residents, 2015. Photograph: Martin Espig	91
7.1	Cecilia Vindrola-Padros carrying out fieldwork. Photograph courtesy of Lucas Cannistraci	137
7.2	Sailing from the Port of Antwerp, Belgium, 2011. Photograph: Sisse Groen	139
7.3	Sailing from the Port of Antwerp, Belgium, 2011. Photograph: Sisse Groen	141
7.4	Indiana Government Centre, where the author observed public meetings related to CHW policy development. Photograph: Ryan Logan	142
7.5	Examining skeletal remains (1). Photograph: Hugo Glendinning	147
7.6	Examining skeletal remains (2). Photograph: Hugo Glendinning	148
7.7	While community residents look on in the background, a member of the Safe and Dignified Burial team in Sierra Leone is sprayed with chlorine prior to removing his protective suit. Burial team members had recently picked up the corpse of a deceased community member. Photograph: Ginger A. Johnson	159
7.8	Natalie Langley (right) providing training at the University of Tennessee Forensic Anthropology Center with James Roberts (left). Trainees are learning to document and map a surface recovery of skeletal elements	168
9.1	Installation: Geographies of the Imagination, 2008. Photograph: Lydia Nakashima Degarrod	184
9.2	Sean examining a fire-scarred wood sample. Photograph: Robert Ferdinandt	191
9.3	Michal Glikson, Safia's jhuggi: IndoPak scroll III: Australindopak Archive 2012–2016. Watercolour, oil, graphite, found material, gold leaf, shell silver, paper, embroidered panels	200
9.4	Safia's jhuggi. Film still from documentary. Photograph: Michal Glikson 2014	200
9.5	Michal Glikson, Safia and the Bricks: IndoPak scroll III: Australindopak Archive 2012–2016. Watercolour, oil, graphite, found material, gold leaf, shell silver, paper, embroidered panels	201
10.1	Placencia Peninsula Integrated Water Project notice, Placencia, Belize. Photograph: Christian Wells	206
10.2	Listening to the narrative of the coffeehouse, owned by Tacettin, with my students at historical Fatih Horse Bazaar, 2019	210

Contributions

Meeting modern Maya	12
Me an expert? Anthropology, the law and asylum-seekers	29
Informing development	45
Promoting meaningful participation in development	48
From Appalachia to the Outback	56
A curious journey	64
Waterways and lifeways	72
Reflections from Australia on what anthropologists do, and what others do with anthropology	76
Honeybees – the sweetness of anthropology	83
A transition into primatology	85
Living with limits: fracking in Australia	91
Parliamentary research	98
A general anthropologist	101
The value of evaluation	112
The path less taken	118
Anthropologist working for a union	122
Informing marketing and management	130
Anthropology in the UK healthcare system	137
Anthropologists prevent work injuries	140
Community health workers	142
Studying remains	145
Responsible drinking	151
Understanding disease transmission	157
A forensic career	166
A journey with linguistic anthropology	175
Linguistic anthropology, education and social change	177
Geographies of the imagination	185
Fire in the woods	190
Seeing through drawing	199
Waffles and spaghetti	205
Anthropology with students from different disciplines	209

Acknowledgements

The original edition of this book arose from discussions between the Association of Social Anthropologists of the UK and the Commonwealth and the Royal Anthropological Institute, who recognised that school leavers know little about what anthropologists do, or about the huge potential for interesting (and viable) careers that studying anthropology provides. Many potential research users also remain unsure about what anthropology can offer. As a result of these discussions Berg's managing director, Kathryn Earle, asked me to collect a range of examples and describe these in a form accessible to a younger audience. This proved to be an intriguing project, enabling me to discover what colleagues around the world were doing in areas of research far removed from my own. The recent request to update *What Anthropologists Do* has allowed me to see how opportunities for anthropologists to pursue diverse and rewarding careers have expanded considerably in the last decade. Many anthropology associations and journals have again circulated requests for information, and the Australian Anthropological Society was particularly generous in sharing the results of its extensive survey on anthropological careers. I am most grateful for this support.

Particular thanks should go to two people who assisted this project directly. The first edition benefited from the work of my New Zealand research assistant, Mira Taitz, who did a sterling job collecting diverse examples of anthropological careers. This edition has gained from the equally stellar efforts of my UK research assistant, Joanna Puckering, without whose dedicated work the task of revising the text would probably have remained on my 'to do' list until my retirement. I would also like to thank the University of Auckland and Durham University, who provided funding to support their respective endeavours.

Thanks must also go to the helpful and enthusiastic anthropologists who were kind enough to send in accounts of their experiences, as well as providing the images for this volume. And I am also appreciative of the input from several reviewers, who kindly read the original volume and made helpful suggestions about new or expanded sections in this one.

Over the years *What Anthropologists Do* seems to have made it into many introductory courses and career offices. I hope that this edition will similarly encourage students to embark upon or continue their studies in anthropology, as well as reassuring anxious parents that it can open the door to many useful (and exciting) career directions.

Introduction

What do anthropologists do?

‘What anthropologists do’ seems to be a bit of a mystery to many people, and there are several reasons for this. One is that anthropologists are involved in such a wide variety of things that the most accurate answer to the question ‘what do they do?’ is ‘just about anything that involves understanding human social behaviour’. Another is that people’s ideas about anthropology are often gleaned from portrayals in literature, film and television, which favour dramatic stereotypes: pith-helmet-wearing colonial adventurers living with (equally stereotypical) ‘hidden tribes’ in the jungle; crime-busting forensic anthropologists (who always find the murderer); or bearded, sandals-with-socks obsessives going bonkers somewhere in the outback (MacClancy 2005; Weston et al. 2015).

I think that we need to challenge these stereotypes for several reasons: because the facts are more interesting than the fiction; because, in an ever more complex world, anthropology has a vital contribution to make; and because, contrary to the stereotypes, anthropological training is immensely applicable in a very wide variety of careers. So the purpose of this book is to describe what anthropologists actually do, with examples from a range of areas. It is not a comprehensive account: just a brief introduction to the kind of work that anthropologists undertake, and the multiple directions open to practitioners. Other introductory texts are listed in the resources section.

It is probably useful to start by talking about what anthropology *is*. The broadest definition is that it is a social science that involves the study of human groups and their behaviour: their interactions with each other, and with the material environment. Most anthropologists study contemporary societies or smaller groups within them, although in some countries anthropology also includes archaeology and the study of past societies. It sits alongside related social sciences like sociology (which tends to be more quantitative), and psychology (which focuses more on individuals).

Anthropology itself is a very broad discipline with large sub-disciplinary areas. The largest ones are social and cultural anthropology, but there are other major areas including political anthropology, economic anthropology, linguistic anthropology, the anthropology of religion, primatology, evolutionary and

biological anthropology, legal anthropology, forensic anthropology, medical anthropology and my own field, environmental anthropology. There are other 'offshoots' too, crossing into development studies, social policy, cognitive science, ethnohistory or historical anthropology, museum curation and studies of art, material culture, photography, film and other media. And, as a glance at the diverse list of contents for this book illustrates, there is a host of smaller, more specialised areas focusing, for example, on governance and the state, kinship, migration, gender studies, education, and urban anthropology.

What unites this diversity? Anthropology has several key characteristics: it is holistic, placing whatever behaviour it is examining within its social and environmental context, and considering the range of cultural beliefs and practices that direct people's activities. It is largely qualitative, recognising that most of these things are not readily measurable. It aims to be 'in-depth', getting under the surface of social life to make its underlying dynamics visible. It engages fully with the complexities of human 'being'.

In effect, 'what anthropologists do' is try to understand and represent the realities of particular cultural and sub-cultural worldviews, encapsulating their key features and underlying principles, in order to 'make sense' of human behaviour. They try to do this in such a way that this understanding can be communicated cross-culturally, acting as a translatory bridge between groups whose beliefs, values and practices may be completely different.

Anthropological research generally involves working with a host group or community to create an 'ethnography'. This can be described as a portrait of that group and its dynamics, which is usually in text form, although some anthropologists also use visual media. Most ethnographies contain a set of core elements: the composition of the group; its history; its ways of making a living in a particular environment; its social and political institutions; its belief systems and values. A good way to imagine this ethnographic portrait is that the particular issue the anthropologist is studying will be in the foreground, in detail, but the contextualising elements that shape how people live will be there too, as an explanatory background (see Pawluch et al. 2005).

An ethnography is the result of the two key things that underpin any science: theory and method. Like other sciences, anthropology has, over many years, developed a set of theoretical principles. Being part of an ongoing international and intercultural scientific 'conversation', these are always moving forward, increasing our understanding. Again like other sciences, anthropology is fundamentally comparative: we compare different social and cultural groups and, by examining their differences and similarities, we are able to tackle broader questions about human beings and the patterns of behaviour that they share.

Anthropology theories have been described in various ways: for example, by James Peacock (2001) as a 'lens' that helps to bring human life into focus. As a keen scuba diver, I tend to think of the in-depth immersion of ethnographic research as a way of seeing under the surface. Theories are also presented as a sort of 'tool kit' for analysis, and that's quite a good analogy too, as it underlines the reality that theory is a practical thing: a set of useful 'idea tools' that

help us to open up what is often regarded as the ‘black box’ of human behaviour. Peter Kreeft suggests that a capacity for clear analysis also requires the logical thinking skills enabled by philosophical anthropology (2007).

Any sensible analysis requires data, and anthropology is fundamentally empirical, in that it relies on data collected ‘in the field’. Let me have another swipe at the stereotypes here, and say that ‘in the field’ doesn’t have to be somewhere far away, or even somewhere else. As anyone who has travelled will know, being a long way from home is certainly useful, in terms of coming into contact with (and being able to compare) very different perspectives on life. But highly diverse social groups and cultural ideas can also be found on the doorstep, and there are many anthropologists for whom ‘the field’ is at home, working with particular communities, sub-cultural groups, organisations or networks.

While ‘going into the field’ to work with communities, either in far-off places or close to home, remains central to anthropological practice, contemporary technologies have also expanded ethnography into less tangible domains. Increasingly people inhabit not only local places, but also social and professional networks maintained via digital media (Horst and Miller 2012). Daniel Miller’s research in an English hospice (2015) and Faye Ginsburg’s exploration of how people with disabilities use the internet (2012) illustrate the need to consider not only where people are located but also how – particularly in situations where they feel isolated – they make use of multiple forms of communication to connect with others. dana boyd, a principal researcher at Microsoft Research, has considered how social media affect the lives of American teenagers: ‘Teens are passionate about finding their place in society. What is different as a result of social media is that teens’ perennial desire for social connection and autonomy is now being expressed in networked publics’ (2014: 8).

As social media platforms such as Facebook have become an increasingly essential part of daily social and professional life all over the world, Steffan Dalsgaard observes that they have simultaneously become platforms for much ethnographic research: ‘For those who study online cultural phenomena, social media and the relationships mediated by these media have come to constitute field-sites in their own right’ (2016: 96; see also Pink et al. 2016). With the advent of virtual reality technology, it has even become possible for ethnographers to enter and explore virtual worlds such as *Second Life*. Tom Boellstorff emphasises the ‘reality’ of interactions, places and meaning-making for the inhabitants of such worlds, and the need to study virtual environments on their own terms (2015). Underlining the potential for forms of enquiry less grounded in a physical location, but which still draw on the tenets of ethnography, Jeremy Aroles describes ‘digital nomadism’ and new ways of working, playing and belonging in increasingly virtual communities. He describes a year-long study of one particular MMORPG (Massively Multiplayer Online Role Playing Game), *League of Angels*, which involved joining various guilds (both English- and French-speaking) on different servers, conducting phases of participant observation, and visiting forums as well as other associated pages on the game, to consider ideas about belonging within a virtual community (2018: 423–4). Virtual communities

also make their own social and political arrangements; for example, Oskar Milik's research into online gaming found that:

EVE Online grants individuals the anonymity and freedom to act in any way they wish, going so far as to encourage and reward in-game criminal behavior toward other players. This design might lead some to expect anarchy within this digital universe. Instead, this virtual world is highly ordered, containing large organisations led by powerful leaders.

(2017: 764)

As well as providing access to new, virtual worlds, digital technologies have also affected how anthropologists engage in public scholarship. Amy Johnson points to the new opportunities that social media present in widening access to research findings and opening these up to scholarly debate and criticism with both other scholars, and with the participants in the research (2015). Martijn de Koning, for example, looks at how blogs can assist anthropological outreach:

Although the writing on blogs is often not as precise and nuanced as in texts in peer-reviewed academic journals and books, the accessible format and style of blogging allows others who are not familiar with academic work to engage with the research. Preliminary ideas can be shared, one's own questions about particular phenomena might be answered, methodological issues can be discussed, and so on.

(2013: 395)

Employing anthropology

Anthropologists are supported in their work in a variety of ways. Some are employed by universities, and therefore combine teaching with research. Both of these activities are important to universities, and most hope that their academic staff will devote their time fairly equally to both. In reality, most university-based anthropologists probably spend a higher proportion of their time teaching and doing administration, but they are still expected to keep up with what is going on in their field, and to conduct research. At a tertiary level, there is (or should be) a symbiotic relationship between teaching and research, with original research findings feeding into the curriculum. This ensures that students receive teaching that is intellectually fresh and up to date.

For anthropologists who like teaching and can tolerate the (considerable) administrative demands of university life, an institutional post has some advantages. The teaching itself is often very rewarding; a good academic department provides a lively and supportive intellectual environment and – with luck – congenial colleagues; and, where tenure or long-term contracts are available, there is a greater degree of security than may be provided by more independent career paths. Universities often provide some financial support for research, or at least regular sabbatical time to enable bursts of

research activity, and university-employed anthropologists also write research proposals and compete for funding from national or international funding bodies. Most countries have a research council, and there are other (national and international) funding bodies, such as the Royal Anthropological Institute or the Wenner-Gren Foundation, whose aim is to support original research in the discipline.

Some university-based anthropologists also do consultancy work, and some combine part-time teaching posts with other forms of employment or freelance research. As the case studies in this book illustrate, anthropological CVs tend to reflect multiple ways to make use of anthropological training, and there is considerable scope for people to shape their careers in accord with their particular interests and preferences.

Although teaching is an obvious avenue of employment for anyone trained in a scientific discipline, there are probably greater numbers of anthropologists either employed as full-time researchers or working as freelancers for government departments, non-governmental organisations, charities, industries, legal bodies, indigenous communities and so forth. There are significant advantages to employment outside the academy: an ability to focus on research (rather than spending a large proportion of time on teaching and administrative duties); the opportunity to follow specific areas of interest – for example, in politics, health, or development; and, of course, independence from the strictures of institutional employment.

Given the increasing emphasis on ‘employability’ in higher education, it is worth noting that anthropology graduates bring a strong range of skills to the labour market. Surveys by anthropology associations demonstrate the breadth of the areas in which these skills are now being used (Ellick and Watkins 2016; Maud 2015).

The World Council of Anthropology Associations recently conducted a survey (McGrath et al. 2018) which drew responses from nearly 4000 anthropologists. It offered the following information:

- There are more women than men practising anthropology, with a roughly 60:40 ratio
- Men only outnumbered women in the oldest (70+) age group, suggesting a feminising shift in the discipline
- Nearly 60% of the respondents held a PhD in anthropology, and 25% a master’s degree
- Anthropologists are most numerous in the Americas and across Europe and the UK, but there are also high levels of mobility in the discipline
- Expertise was well distributed around the globe with respondents reporting research in about fifty different countries, and many working both ‘at home’ and in other geographic locations
- Universities are the major employer of anthropologists, with nearly 50% of the respondents citing an HE institution as their primary employer

6 *Introduction*

- Other key areas of employment included (local, regional and State) Government agencies; domestic and international NGOs and development agencies; independent research institutes; museums and galleries; professional societies; mining and energy companies
- A substantial number of respondents were self-employed and/or working as consultants
- When asked about the thematic focus of their work, the respondents reported interests in over a thousand different areas

The top six activities on which people were spending substantial proportions of their time reflected the high levels of employment in universities:

- Teaching (undergraduate)
- Field research
- Writing for peer review publications
- Desktop/archival research
- Meetings (internal)
- Academic administration

Time was also spent convening, organising and presenting at conferences, and peer reviewing colleagues' funding proposals and publications. Although the focus of university-based anthropologists was on research and teaching, people also reported a range of external-facing activities, including advocacy in relation to social and environmental issues; engagement with communities and stakeholder groups; policy development; mediation and conflict resolution; and involvement in design and urban planning.

Conducting research

However anthropologists make a living, they have a responsibility, not only to their employers or sponsors, but also to anthropology as a discipline, in terms of maintaining professional standards, academic independence and ethical principles. Work with different cultural communities raises a host of ethical issues about power relations and consent; the collection of medical or cultural information; or material culture. Ethics are therefore central to practitioners' relationships with the groups or communities in which they conduct research (see Caplan 2003; Fluehr-Lobban 2003; Turner 2012). Professional anthropology associations expect their members to conform to detailed and rigorous codes of practice, which ensure that the interests of the host group or community are carefully protected throughout the research.¹ Such professional codes also form part of teaching in anthropology, ensuring that students are fully prepared for work in a range of occupational sectors (Briody and Pester 2014).

Across diverse sectors, anthropological research is therefore designed with two key questions in mind: 'How will this research produce new knowledge that answers a particular question?' and 'How will it benefit the group in which

it is conducted, and society in general?’ In many cases, the host group is involved in the research design from the beginning. At the very least, there will be a process of asking permission from them; of seeking input on the proposed work; and of getting feedback on the research findings as these emerge. This longstanding concern to ensure benefit to host communities has merged with more recent policy requirements to consider the ‘impact’ of research, which has had significant influence upon funding policies in the UK (Green 2016a; Jarman and Bryan 2015; Page and Strathern 2016; Stein 2018).

Many anthropologists maintain long-term relationships with communities, returning regularly to extend earlier research, or to do new projects. As well as allowing researchers to develop long-term and productive collaborations with individuals and groups, these lengthy relationships also permit shorter research projects, building on accumulated background ethnographic data. In many professional contexts, the realities of research funding do not permit lengthy fieldwork, and anthropologists have to build on former (or other people’s) datasets and experience. Nevertheless, the major objective is still to create as complete a picture as possible, so that the research question is always given an ethnographic context that will help to explain what is going on.

Anthropologists tend to collect a lot of data, and it is this meticulous depth and detail that gives strong foundations to their analyses. Preliminary literature reviews can take many weeks, and it is common for fieldwork to take from six months to a year. In a sense, anthropology is the ‘slow food’ of the social sciences, because it tends to be quite painstaking and cannot be ‘whipped up’ instantly. Fortunately, this willingness to be thorough generally pays off, providing genuine and useful insights into human behaviour.

Ethnographic data are collected in a variety of ways. A core method is ‘participant observation’, which – as its name implies – involves participating in the everyday life of the host community, and carefully observing and recording events. The other major method is to conduct interviews with individuals and groups, and this usually means a mixture of long in-depth interviews and shorter, more opportunistic ones. Interviews might be formal (with a specific list of issues to explore) or more exploratory and informal. Ethnographers often interview people a number of times, and spend a lot of time with them, in particular those members of the host group willing to work collaboratively on the research.

Fieldwork is followed by a process of analysis, which means organising the data coherently and employing theory to make sense of the picture that emerges. This can take a while too: there will be a lot of data to consider and there are no easy answers. Humans are complex, and while biological and ecological factors may play a part, behaviour is greatly complicated by social and cultural complexities. The art of producing a good ethnographic account is to crystallise the issues succinctly but not to reduce them to the point where they cease to be meaningful, and to leave sufficient explanatory context so that it is possible to see consistent patterns, to understand what is going on, and thus

to offer practical, helpful insights that can be applied to the problems and challenges that people face.

Many people assume that anthropology divides into ‘applied’ or ‘engaged’ work (by which they usually mean research with an intended practical outcome taking place outside the academy), or more ‘theoretical’ and scholarly work, which supposedly takes place in the ‘ivory tower’ of a university. There are various societies of ‘applied anthropologists’, and these are immensely helpful and supportive to practitioners who freelance, or whose institutional base does not contain many anthropological colleagues. However, although this applied/theoretical dichotomy is a functional shorthand, it is a little misleading. It encourages an assumption that ‘ivory tower’ research and the development of theory is rather exclusive, disengaged and not very practical, and that anthropologists working elsewhere are somehow ‘outside’ the main part of the discipline, and not contributing to its scholarly development.

My own view is that both of these assumptions are wrong. Good ‘applied’ research, wherever it is based, requires a strong theoretical framework and a rigorous ‘academic’ approach; and theoretical development itself is greatly strengthened by information gleaned directly from empirical data (based on evidence) and field experience. The nature of anthropological research, with its grassroots focus and its immediate involvement with human communities, is very grounded in any case. So however esoteric a research question may seem, understanding ‘why people do what they do’ always has some practical value, and even seemingly abstract research generates ideas and proposes new theories that – if they are robust – will filter, through wider discourse, into practice.

In essence, the process of anthropological research entails the following steps (although probably in a much less neatly defined order, with lots of feedback loops and sidetracks):

- Designing: outlining the research question and the aims of the research
- Seeking funds: writing grant proposals
- Reviewing: trawling the theoretical and ethnographic literature to see what has been done on the research topic to date
- Defining and refining: developing the project aims and hypotheses
- Doing ethnographic fieldwork: collecting data through, for example, participant observation and interviews (some preliminary fieldwork is often done at an earlier stage too)
- Analysing the data: making sense of the picture through the ‘lens’ of anthropological theories, testing hypotheses
- Finding answers: drawing conclusions from the research
- Disseminating the findings: writing texts, giving presentations, making films, or producing other outputs, such as exhibitions
- Participating in international conversations: adding input to wider debates on research questions, contributing to theoretical development.

And often ...

- Making recommendations: advising policy and decision makers, research users
- Following through: assisting the implementation of the findings
- Evaluating: conducting further research on the effects of this implementation.

As this list suggests, anthropological research produces outcomes in several potential directions: towards theoretical developments within the discipline, and into practical recommendations for research users. It also illustrates the important feedback relationship between theory and practice, underlining the artificiality of the division between ‘theoretical’ and ‘applied’ work.

This division is equally artificial in defining people’s career identities. As noted above, anthropologists’ careers frequently involve a mixture of teaching/university posts and other roles, and most have research interests that engage with issues far removed from any kind of ‘ivory tower’. Typically, anthropologists’ websites or lists of publications (including those found on university web pages) describe a range of work, some of which could readily be described as ‘applied’ and some of which is more obviously focused on contributing to theoretical debates. They also reveal an extraordinary diversity of interests: a profession investigating a host of intriguing questions about human behaviour in an equally varied range of groups.

Anthropology is not only fascinating but also rather addictive. Many people start by studying a bit of anthropology but then find they want to go on. That is more or less what happened to me: after more than a decade of working as a freelance writer and researcher in various parts of the world, I was sufficiently intrigued by a stint in the Australian outback to spend a year doing a master’s course in anthropology. A doctorate, several teaching posts and numerous research projects later, it remains endlessly absorbing.

This raises a question as to why there are not more people doing anthropology. After all, there are plenty of souls with incurable curiosity, the flexibility to work with different cultures and ideas, and enough patience to do in-depth research. A major obstacle is that, despite a short-lived attempt to establish an anthropology ‘A’ Level, anthropology is not generally taught in schools, so most people don’t come into contact with it (Ford 2016). This leaves them with only the stereotypes to consider, and part of the problem with those (quite apart from the fact that they are inaccurate and outdated), is that they don’t seem to point either to potential careers in anthropology, or to many ‘practical’ uses of anthropological research.

So this book is intended to show that anthropology can lead to a vast choice of careers, and that it has an equally diverse range of potential applications. I have divided the material into some broad areas, but these are fairly arbitrary and there is considerable overlap and flow between them. In each area, however, the purpose of anthropological research remains constant: to gain a real understanding of a particular social reality, its beliefs, values and practices, and to communicate this understanding across cultural and sub-cultural boundaries.

Note

- 1 The Association of Social Anthropologists of the UK and the Commonwealth regularly updates its ethical code, which can be found here: <https://www.theasa.org/ethics/guidelines.html>

References

- AAA . 2018. Administrations Attempt to Rollback Transgender Protections Flies in the Face of a Century of Anthropological Evidence, American Anthropological Association / Participate and Advocate, 23 October , <https://www.americananthro.org/ParticipateAndAdvocate/AdvocacyDetail.aspx?ItemNumber=24301> (accessed 17 June 2020).
- AAA . 2020. AAA Statement on Race, USA: American Anthropological Association, <https://www.americananthro.org/ConnectWithAAA/Content.aspx?ItemNumber=2583> (accessed 17 June 2020).
- Abidin, C. 2015. Communicative Intimacies: influencers and perceived interconnectedness, *ADA: A Journal of Gender, New Media and Technology*, 11 (8), <https://adanewmedia.org/2015/11/issue8-abidin/> (accessed 17 June 2020).
- Abram, S. and Lund, K.A. (eds) 2016. *Green Ice: tourism ecologies in the European High North*, London: Palgrave.
- Abramowitz, S. and Panter-Brick, C. (eds) 2015. *Medical Humanitarianism: ethnographies of practice*, Pennsylvania Studies in Human Rights , Philadelphia: University of Pennsylvania Press.
- Acosta, R. 2004. The Halfhearted Politics of NGOs , paper presented to NGO Study Group Seminar, *Ethnography of NGOs: understanding organisational processes*, Oxford, 28 April 2004.
- Afif, Z. 2017. Nudge Units Where they came from and what they can do, The World Bank, <http://blogs.worldbank.org/developmenttalk/nudge-units-where-they-came-and-what-they-can-do> (accessed 17 June 2020).
- Agnoletti, M. and Santoro, A. 2015. Cultural Values and Sustainable Forest Management: the case of Europe, *Journal of Forest Research*, 20 (5): 438444.
- Ahlin, T. , Nichter, M. and Gopukrishnan, P. 2016. Health Insurance in India: what do we know and why is ethnographic research needed, *Anthropology and Medicine*, 23 (1): 102124.
- Akwasi, D. and Abrampah, M. 2017. Strangers on Their Own Land: examining community identity and social memory of relocated communities in the area of the Bui Dam in west-central Ghana, *Human Organization*, 76 (4): 291303.
- Alami, S. 2016. Opportunity and Challenge in the Health Care Industry: anthropological inroads in France, in R. Denny and P. Sunderland (eds) *Handbook of Anthropology in Business*, London and New York: Routledge, pp. 234246.
- Albro, R. 2005. The water is ours, carajo!: deep citizenship in Bolivias water war, in J. Nash (ed.) *Social Movements: an anthropological reader*, Malden, MA: Blackwell Publishing, pp. 249268.
- 227 Alcalde, G. 2017. A Museum in a Refugee Camp. *The National Museum of the Saharawi People in Algeria, its use and function*, Curator, 60 (2): 191203.
- Aleixo, B. , Rezende, S. , Pena, J. L. , Zapata, G. and Heller, L. 2016. Human Rights in Perspective: inequalities in access to water in a rural community of the Brazilian Northeast, *Ambiente & Sociedade*, 19 (1): 6384.
- Alikhan, F. , Kyei, P. , Mawdsley, E. , Porter, G. , Raju, S. , Townsend, J. and Varma, R. 2007. *NGOs and the State in the Twenty-First Century: Ghana and India*, Oxford: INTRAC.
- Allen, S. 2018. *An Ethnography of NGO Practice in India: utopias of development*, Manchester: Manchester University Press.
- Allison, J. 2010. Contested Change and Choice: infertility in Ireland, *Journal of the Society for the Anthropology of Europe*, 10 (2): 517.
- Alpher, B. 1991. *Yir-Yoront Lexicon: sketch and dictionary of an Australian language*, Trends in Linguistics Documentation 6, Berlin and New York: Mouton de Gruyter.
- Anand, N. 2017. *Hydraulic City: water and the infrastructures of citizenship in Mumbai*, London and Durham, NC: Duke University Press.
- Andaya, E. and Mishtal, J. 2016. The Erosion of Rights to Abortion Care in the United States: a call for a renewed anthropological engagement with the politics of abortion, *Medical Anthropology Quarterly*, 31 (1): 4059.
- Anderson, B. 1991. *Imagined Communities: reflections on the origins and spread of nationalism*, London and New York: Verso.
- Andersson, R. 2017. Here Be Dragons: mapping an ethnography of global danger, *Current Anthropology*, 57 (6): 707731.
- Andrews, E. 2010. Christian Missions and Colonial Empires Reconsidered: a black evangelist in West Africa, 17661816, *Journal of Church & State*, 51 (4): 663669.
- Andrikopoulos, A. 2017. Hospitality and Immigration in a Greek Urban Neighborhood: an ethnography of mimesis, *City & Society*, 29 (2): 281304.

Annechino, R. and Antin, T. 2016. Taking Sides in Ecigarette Research , EPIC (Ethnographic Praxis in Industry Conference), Papers 2: Ethnography/Carnavalesque, 2016 (1): 105119.

Anthropology Today . 2004. IBM hires anthropologist, report in Anthropology Today, 20 (3): 29.

Antrosio, J. 2017. Is Nationalism Bad? Anthropology on nation, nation-states and nationalism, Living Anthropologically, <https://www.livinganthropologically.com/anthropology-2017/is-nationalism-bad> (accessed 17 June 2020).

Appel, H. , Anand, N. and Gupta, A. 2015. The Infrastructure Toolbox: theorizing the contemporary, Cultural Anthropology, <https://culanth.org/fieldsights/725-the-infrastructure-toolbox> (accessed 17 June 2020).

Arce, A. and Long, N. (eds) 1999. Anthropology, Development, and Modernities: exploring discourses, counter-tendencies, and violence, London: Routledge.

Arluke, A. and Sanders, C. R. 2008. Between the Species: a reader in humananimal relationships, London: Routledge.

Arnold, C. 2017. Water and Moral Economy, Journal of the Southwest, 59 (12): 6082.

Aroles, J. 2018. Performance and Becoming: rethinking nativeness in virtual communities, Games and Culture, 13 (5): 423439.

Aronson, S. 2007. Local Science vs. Global Science: approaches to indigenous knowledge in international development, New York: Berghahn.

228 Arsenijevi, J. , Burtcher, D. , Ponthieu, A. et al 2018. I Feel Like I am Less than Other People: health-related vulnerabilities of male migrants travelling alone on their journey to Europe, Social Science and Medicine, 209: 8694.

Ashforth, A. 2004. AIDS as Witchcraft in Post-Apartheid South Africa, in V. Das and D. Poole (eds) Anthropology in the Margins of the State, Santa Fe, NM: School of American Research Press, pp. 141163.

Astbury, J. and Bell, S. 2018. Assessing and Addressing Energy Vulnerability at the Community Scale: an interpretive case study, People, Place and Policy, 12 (1): 2946.

Atalay, S. 2018. Repatriation and Bearing Witness, American Anthropologist, 120 (3): 544545.

Atlani-Duault, L. 2007. Humanitarian Aid in Post-Soviet Countries: an anthropological perspective, London: Routledge.

Atran, S. 2010. Pathways to and from Violent Extremism: the case for science-based field research, Statement to Senate Armed Services Subcommittee on Emerging Threats & Capabilities, Washington, DC, 10 March .

Attala, L. 2017. Plastic Packaging, University of Wales Trinity Saint David, [https://repository.uwtsd.ac.uk/836/1/Attala,%20L.%20\(2017\)%20Plastic,%20waste,%20environment.pdf](https://repository.uwtsd.ac.uk/836/1/Attala,%20L.%20(2017)%20Plastic,%20waste,%20environment.pdf) (accessed 17 June 2020).

Avruch, K. 2008. A Historical Overview of Anthropology and Conflict Resolution, Anthropology News, 48 (6): 1314.

Avruch, K. 2016. Context and Pretext in Conflict Resolution: culture, identity, power, and practice, Abingdon and New York: Routledge.

Avruch, K. and Black, P. 1996. ADR, Palau, and the Contribution of Anthropology, in A. Wolfe and H. Yang (eds) Anthropological Contributions to Conflict Resolution, Athens and London: University of Georgia Press, pp. 4761.

Baba, M. 2005. Anthropological Practice in Business and Industry, in S. Kedia and J. Van Willigen (eds), Applied Anthropology: domains of application, Westport, CT: Praeger, pp. 221261.

Babidge, S. 2016. Contested Value and an Ethics of Resources: water, mining and indigenous people in the Atacama Desert, Chile, TAJA, 27 (1): 84103.

Baer, D. 2014. Heres Why Companies are Desperate to Hire Anthropologists, Business Insider, 27 March , <http://www.businessinsider.com/heres-why-companies-aredesperateto-hireanthropologists-2014-3?IR=T> (accessed 17 June 2020).

Baer, H. and Singer, M. 2014. The Anthropology of Climate Change: an integrated critical perspective, London and New York: Routledge.

Baker, L. 2010. Anthropology and the Racial Politics of Culture, Durham, NC: Duke University Press.

Bales, K. , Hedwards, B. and Silverman, B. 2018. Modern Slavery Research: the UK picture, Office of the Independent Anti-Slavery Commissioner and the University of Nottingham Rights Lab, <http://iascresearch.nottingham.ac.uk/ResearchingModernSlaveryintheUK.pdf>(accessed 22 June 2020).

Barassi, V. 2017. BabyVeillance? Expecting parents, online surveillance and the cultural specificity of pregnancy apps, Social Media + Society, 3 (2): 110.

Barber, M. and Jackson, S. 2014. Autonomy and the Intercultural: interpreting the history of Australian Aboriginal water management in the Roper River catchment, Northern Territory, JRAI, 20 (4): 670693.

Barnard, A. 2016. Unity versus Interdisciplinarity: a future for anthropology, *Current Anthropology*, 57 (S13): S145S153.

229 Barnes, J. , Dove, M. , Lahsen, M. , Mathews, A. , McElwee, P. , McIntosh, R. et al. 2013. Contribution of Anthropology to the Study of Climate Change, *Nature Climate Change*, 3: 541544, <http://dx.doi.org/10.1038/nclimate1775> (accessed 17 June 2020).

Barnes, J. and Dove, M. R. (eds) 2015. *Climate Cultures: anthropological perspectives on climate change*, New Haven, CT: Yale University Press.

Barnhill, A. , Budolfson, M. and Doggett, T. 2016. *Food, Ethics, and Society: an introductory text with readings*, Oxford: Oxford University Press.

Basu, S. 2015. *The Trouble with Marriage: feminists confront law and violence in India*, Oakland: University of California Press.

Batallan, G. , Dente, L. and Ritta, L. 2017. Anthropology, Participation, and the Democratization of Knowledge: participatory research using video with youth living in extreme poverty, *International Journal of Qualitative Studies in Education*, 30 (50): 464473.

Battle, L. S. 2018. The Past is Prologue? The long arc of childhood trauma in a multigenerational study of teen mothering , *Social Science and Medicine*, 216: 19.

Bear, L. and Mathur, N. 2015. Remaking the Public Good: a new anthropology of bureaucracy, *The Cambridge Journal of Anthropology*, 33 (1): 1834.

Beatty, A. 2013. Current Emotion Research in Anthropology: reporting the field, *Emotion Review*, 5 (4): 414422.

Beck, S. and Maida, C. (eds) 2017. *Public Anthropology in a Borderless World*, New York and Oxford: Berghahn.

Beeman, B. 2019. Business Anthropology Fieldwork Problems in the 21st Century, *Journal of Business Anthropology*, 8 (1): 2528.

Begley, S. 2016. Should Biologists Stop Grouping Us by Race? Statnews, <https://www.statnews.com/2016/02/04/should-geneticists-move-beyond-race> (accessed 17 June 2020).

Belek, B. 2018. Autism and the Proficiency of Social Ineptitude: probing the rules of appropriate behavior, *Ethos*, 46 (2): 161179.

Bell, G. 2011. Unpacking Cars: doing anthropology at Intel, *Anthronotes: Museum of Natural History Publication for Educators*, 32 (2): 16.

Bell, S. , Judson, E. , Bulkeley, H. , Powells, G. , Capova, K. and Lynch, D. 2015. Sociality and Electricity in the United Kingdom: the influence of household dynamics on everyday consumption, *Energy Research & Social Science*, 9: 98106.

Bender, B. (ed.) 1993. *Landscape, Politics and Perspectives*, Oxford: Berg.

Bennett, T. and Joyce, P (eds) 2010. *Material Powers: cultural studies, history and the material turn*, London: Routledge.

Benthall, J. 2016. *Islamic Charities and Islamic Humanism in Troubled Times*, Manchester: Manchester University Press.

BenYehoyada, N. 2016. Follow Me, and I Will Make You Fishers of Men: the moral and political scales of migration in the central Mediterranean, *JRAI*, 22 (1): 183202.

Berend, Z. 2016. We are All Carrying Someone Elses Child!: relatedness and relationships in thirdparty reproduction, *American Anthropologist*, 118 (1): 2436.

Berglund, E. 2015. Time for Design Anthropology: reflections from the point of view of environmental change, *Journal of the Finnish Anthropological Society*, 40 (4): 2936.

Beshar, I. and Stellmach, D. 2017. Anthropological Approaches to Medical Humanitarianism, *Medicine Anthropology Theory*, 4 (5): 122.

Besteman, C. 2010. In and Out of the Academy: policy and the case for a strategic anthropology, *Human Organization*, 69 (4): 407417.

230 Bestor, T. 2003. How Sushi Went Global, in A. Podolefsky and P. Brown (eds) *Applying Anthropology: an introductory reader*, 7th edition, London: McGraw-Hill, pp. 367373.

Bethard, J. 2017. Historical Trends in Graduate Research and Training of Diplomates of the American Board of Forensic Anthropology, *Journal of Forensic Sciences*, 62 (1): 511.

Betz, E. 2014. Polynesian Youth Hip Hop: intersubjectivity and Australias multicultural audience, *Ethnomusicology Forum*, 23 (2): 247265.

Bhattacharjee, A. 2006. The Public/Private Mirage: mapping homes and undomesticating violence in the South Asian immigrant community, in A. Sharma and A. Gupta (eds) *The Anthropology of the State: a reader*, Malden, MA: Blackwell, pp. 337356.

Bicker, A. , Sillitoe, P. and Pottier, J. (eds) 2004. *Development and Local Knowledge: new approaches to issues in natural resources management, conservation and agriculture*, London: Routledge.

Bilsborough, A. 2005. Obituary, *Anthropology Today*, 21 (5): 28.

Black, S. and Ferguson, E. (eds) 2011. *Forensic Anthropology, 2000 to 2010*, Boca Raton, FL: CRC Press.

Blundo, G. and Le Meur, P.-Y. (eds) 2009. *The Governance of Daily Life in Africa: ethnographic explorations of public and collective services*, Leiden and Boston, MA: Brill.

Bodley, J. 2012. *Anthropology and Contemporary Human Problems*, 6th edition. Lanham, MD, New York, Toronto and Plymouth: Altamira Press.

Boelens, R. and Seemann, M. 2014. Forced Engagements: water security and local rights formalization in Yanque, Colca Valley, Peru, *Human Organization*, 73 (1): 112.

Boellstorff, T. 2015. *Coming of Age in Second Life: an anthropologist explores the virtually human*, Princeton, NJ and Oxford: Princeton University Press.

BofillPoch, S. 2018. Changing Moralities: rethinking elderly care in Spain, *TAJA*, 29 (2): 237249.

Bonk, J. (ed.) 2003. *Between Past and Future: evangelical mission entering the 21st century*, Evangelical Missiological Society Series, Pasadena, CA: William Carey Library.

Bouchard, M. 2011. The State of the Study of the State in Anthropology, *Reviews in Anthropology*, 40 (3): 183209.

Bouquet, M. and Porto, N. 2005. *Science, Magic, and Religion: the ritual process of museum magic*, New York: Berghahn.

Bourdieu, P. 1992 [1970]. *The Logic of Practice* (trans. R. Nice), London: Polity Press.

boyd, d . 2014. *Its Complicated: the social lives of networked teens*, New Haven, CT: Yale University Press.

Boyer, D. 2015. *Anthropology Electric*, *Cultural Anthropology*, 30 (4): 531539.

Bratberg, G. , Wilsnack, S. , Wilsnack, R. , Haugland, H. , Krokstad, S. , Sund, E. and Bjongaard, J. 2016. Gender Differences and Gender Convergence in Alcohol Use Over the Past Three Decades (19842008), *The HUNT Study, Norway*, *BMC Public Health*, 16 (1), 10.1186/s128891201633843383.

Bruchler, B. 2004. *Islamic Radicalism Online: the Moluccan mission of the Laskar Jihad in cyberspace*, *TAJA*, 15 (3): 267285.

Briggs, B. 2017. *Office Anthropology: Steelcase applies behavioural research to workplace designs*, Microsoft/Transform, <https://news.microsoft.com/transform/office-anthropology-steelcase-applies-behavioral-research-workplace-designs/> (accessed 17 June 2020).

Briody, E.K. and Pester, T.M. 2014. The Coming of Age of Anthropological Practice and Ethics, *Journal of Business Anthropology*, Special Issue, 1: 1137.

231 Bromley, E. , Kennedy, D. , Miranda, J. , Sherbourne, C. and Wells, K. 2016. The Fracture of Relational Space in Depression: predicaments in primary care help seeking, *Current Anthropology*, 57 (5): 610631.

Brown, H. , Reed, A. and Yarrow, T. 2017. Introduction: towards an ethnography of meeting, *Journal of the Royal Anthropological Institute*, 23(S1): 1026.

Brown, P. and Closser, S. (eds) 2016. *Understanding and Applying Medical Anthropology: biosocial and cultural approaches*, 3rd edition, Abingdon and New York: Routledge.

Brunson, E. and Sobo, E. 2017. Framing Childhood Vaccination in the United States: getting past polarization in the public discourse, *Human Organization*, 76 (1): 3847.

Brynin, M. 2017. *The Gender Pay Gap*, Research Report 109 / Pay gaps research, Equality and Human Rights Commission, <https://www.equalityhumanrights.com/sites/default/files/research-report-109-the-gender-pay-gap.pdf> (accessed 17 June 2020).

Buchli, V. 2013. *An Anthropology of Architecture*, London: Bloomsbury.

Buchowski, M. 2017. A New Tide of Racism, Xenophobia, and Islamophobia in Europe: Polish anthropologists swim against the current, *American Anthropologist*, 119 (3): 519523.

Buckler, S. 2011. *Fire in the Dark: telling gypsiness in North East England*, Oxford: Berghahn.

Budiani-Saberi, D. and Mostafa, A. 2011. Care for Commercial Living Donors: the experience of an NGOs outreach in Egypt, *Transplant International*, 24 (4): 317323.

Bunten, A. C. 2016. Indigenous Resistance: the big picture behind pipeline protests, *Cultural Survival Quarterly*, 41 (1), <https://www.culturalsurvival.org/publications/cultural-survival-quarterly/indigenous-resistance-big-picture-behind-pipeline-protests> (accessed 22 June 2020).

Burns, G. 2009. Managing Wildlife for People or People for Wildlife? A case study of dingoes and tourism on Fraser Island, in J. Hill and T. Gale (eds) *Ecotourism and Environmental Sustainability: principles and practice*, Farnham: Ashgate.

Butcher, A. 2017. Development, Well-being and Perceptions of the Expert in Ladakh, North-West India, *Anthropology in Action*, 24 (3): 2231.

Butler, C. , Walker-Springett, K. and Adger, N.W. 2018. Narratives of Recovery After Floods: mental health, institutions, and intervention, *Social Science and Medicine*, 216: 6773.

Butler, J. 1990. *Gender Trouble: feminism and the subversion of identity*, London: Routledge.

Caplan, P. (ed.) 2003. *The Ethics of Anthropology: debates and dilemmas*, New York: Routledge.

Caplan, P. (ed.) 2008. Crossing the Veg/Non-Veg Divide: commensality and sociality among the middle classes in Madras/Chennai, South Asia: *Journal of South Asian studies*, 31: 118142.

Caplan, P. (ed.) 2013. *Food, Health and Identity*, London: Routledge.

Caplan, P. (ed.) 2016. Big Society or Broken Society?: food banks in the UK, *Anthropology Today*, 32 (1): 59.

Caplan, P. (ed.) 2017. Winwin?: Food poverty, food aid and food surplus in the UK today, *Anthropology Today*, 33 (3): 1722.

Carsten, J. 2018. House-lives as Ethnography/Biography, Wiley online library, <https://doi.org/10.1111/1469-8676.12485> (accessed 17 June 2020).

Carsten, J. and Hugh-Jones, S. (eds) 1995. *About the House: Levi-Strauss and beyond*, Cambridge, New York and Melbourne: Cambridge University Press.

Carter, R. 2014. Valued Lives in Violent Places: black urban placemaking at a civil rights memorial in New Orleans, *City & Society*, 26 (2): 239261.

232 Cattaneo, C. 2018. *Faceless Bodies: giving back identity to the victims of the Mediterranean*, Milan: Raffaello Cortina Editore.

Ceballos, G. , Ehrlich, P. R. , Barnosky, A.D. et al. 2015. Accelerated Modern Human-Induced Species Losses: entering the sixth mass extinction, *Science Advances*, 1 (5): e1400253.

Cernea, M. 2009. Introduction. Resettlement: an enduring issue in development, *TAPJA*, 10 (4): 263265.

Chambers, E. 2020. *Native Tours: the anthropology of travel and tourism* (3rd edition), Long Grove IL: Waveland Press.

Chandler, C. and Beisel, U. 2017. The Anthropology of Malaria: locating the social, *Medical Anthropology*, 36 (5): 411421.

Chang, M. and Nowell, A. 2016. How to Make Stone Soup: is the Paleo diet a missed opportunity for anthropologists? *Evolutionary Anthropology*, 25 (5): 228231.

Chatwin, M.E. 2009. Anthropology Should be Applied, in V. Strang (ed.) *What Anthropologists Do*, 1st edition, Oxford and New York: Berg.

Checker, M. 2011. Wiped Out by the Greenwave: environmental gentrification and the paradoxical politics of urban sustainability, *City & Society*, 23 (2): 210229.

Chenhall, R. 2007. Benelongs Haven: recovery from alcohol and drug misuse in a residential treatment centre, Melbourne: Melbourne University Press.

Chenhall, R. 2008. Whats in a Rehab?: ethnographic evaluation research in indigenous residential alcohol and drug rehabilitation centres, *Anthropology and Medicine*, 15 (2): 91104.

Chiapetta-Swanson, C. 2005. The Process of Caring: nurses and genetic termination, in D. Pawluch , W. Shaffir and C. Miall (eds) *Doing Ethnography: studying everyday life*, Toronto: Canadian Scholars Press, pp. 166176.

Chua, L. 2018. Small Acts and Personal Politics: on helping to save the orangutan via social media, *Anthropology Today*, 34 (3): 711.

Church, J.M. 2012. Archaeology of Garbage, in C.A. Zimring and W.L. Rathje (eds) *Encyclopedia of Consumption and Waste: the social science of garbage*, Volume 1, Los Angeles and London: SAGE Publishing, pp. 3136.

Cieraad, I. (ed.) 2006. *At Home: an anthropology of domestic space*, Syracuse, NY: Syracuse University Press.

Cinnar, A. and Bender, T. (eds) 2007. *Urban Imaginaries: locating the modern city*, Minneapolis: University of Minnesota Press.

Clark, A. 2010. *Supersizing the Mind: embodiment, action, and cognitive extension*, Oxford: Oxford University Press.

Cohen, J. (ed.) 2002. *Economic Development: an anthropological approach*, Walnut Creek, CA: Altamira Press.

Colchester, M. 2004. Conservation Policy and Indigenous Peoples, *Cultural Survival Quarterly*, 28 (1): 1722, <https://www.culturalsurvival.org/publications/cultural-survival-quarterly/conservation-policy-and-indigenous-peoples> (accessed 22 June 2020).

Coleman, G. 2013. *Coding Freedom: the ethics and aesthetics of hacking*, Princeton, NJ and Oxford: Princeton University Press.

Coleman, G. 2014. *Hacker, Hoaxer, Whistleblower, Spy: the many faces of Anonymous*, London and New York: Verso.

Coleman, S. and Hackett, R. (eds) 2015. *The Anthropology of Global Pentecostalism and Evangelicalism*, New York: New York University Press.

Collini, S. 2018. *Speaking of Universities*, London and New York: Verso Books.

233 Colwell, C. 2016. What If Nature, Like Corporations, Had the Rights and Protections of a Person? *The Conversation*, <https://theconversation.com/what-if-nature-like-corporations-had-the-rights-and-protections-of-a-person-64947> (accessed 17 June 2020).

Colwell, C. 2017. *Plundered Skulls and Stolen Spirits: inside the fight to reclaim Native Americas culture*, London and Chicago: University of Chicago Press.

Comaroff, J. and Comaroff, J. 2010. *Africa Observed: discourses of the imperial imagination*, in R.R. Grinker, S.C. Lubkemann and C.B. Steiner (eds) *Perspectives on Africa: a reader in culture, history and representation*, 2nd edition, Oxford: Blackwell Publishing, pp. 2943.

Combs, H. 2006. In Search of How Real Consumers Live, *Furniture Today*, 30 (42): 12.

Connelly, A. 2016. *Pikisi Kwayiai! (pictures tonight!): the screening and reception of ethnographic film in the Trobriand Islands, Papua New Guinea*, *TAJA*, 27 (1): 329.

Connerton, P. 1989. *How Societies Remember*, Cambridge: Cambridge University Press.

Coole, D. and Frost, S. (eds) 2010. *New Materialisms. Ontology, agency and politics*, Durham, NC and London: Duke University Press.

Cooper, P. 2004. The Gift of Education: an anthropological perspective on the commoditization of learning, *Anthropology Today*, 20 (6): 58.

Cornwall, A. and Lindisfarne, N. 2016. *Dislocating Masculinity: comparative ethnographies*, London: Routledge.

Corsin-Jimenez, A. (ed.) 2017. *The Anthropology of Organisations*, e-book (<https://doi.org/10.4324/9781315241371>), London: Routledge.

Coward, R. 2001. The Meaning of Health Foods, in D. Miller (ed.) *Consumption: critical concepts in the social sciences*, London and New York: Routledge, pp. 5072.

Cowlshaw, G. 2012. Culture and the Absurd: the means and meanings of Aboriginal identity in the time of cultural revivalism, *Journal of the Royal Anthropological Institute*, 18 (2): 397417.

Crane, T. 2014. Bringing Science and Technology Studies into Agricultural Anthropology: technology development as cultural encounter between farmers and researchers, *Culture, Agriculture, Food and Environment*, 36 (1): 4555.

Crate, S. and Nuttall, M. (eds) 2016. *Anthropology and Climate Change: from encounters to actions*, London and New York: Routledge.

Crosby, A. 2004. *Ecological Imperialism: the biological expansion of Europe, 900-1900*, Cambridge and New York: Cambridge University Press.

Csordas, T. and Jenkins, J. 2018. Living with a Thousand Cuts: selfcutting, agency, and mental illness among adolescents, *Ethos*, 46 (2): 206229.

Curchin, K. 2018. Testing the Limits of the Politics of Recognition: fox hunters in the United Kingdom, *International Political Science Review*, 39 (4): 503514.

Dalsgaard, S. 2016. The Ethnographic Use of Facebook in Everyday Life, *Anthropological Forum*, 26 (1): 96114.

Davidson, J. 2013. Troubling Freedom: migration, debt, and modern slavery, *Migration Studies*, 1 (2): 176195.

Davies, D. 2015. *Mors Britannica: lifestyle and death-style in Britain today*, Oxford: Oxford University Press.

Davies, D. and Rumble, H. 2012. *Natural Burial: traditional-secular spiritualities and funeral innovation*, London: Continuum.

Dawson, A. and GoodwinHawkins, B. 2018. Going with the Flow of Dementia: a reply to Nigel Rapport on the social ethics of care, *TAJA*, 29 (2): 258262.

234 Day, S. 2010. The Reemergence of Trafficking: sex work between slavery and freedom, *JRAI*, 16 (4): 816834.

de Boer, H., Blau, S., Delabarde, T. and Hackman, L. 2018. The Role of Forensic Anthropology in Disaster Victim Identification (DVI): recent developments and future prospects, *Forensic Sciences Research*, <https://doi.org/10.1080/20961790.2018.1480460> (accessed 17 June 2020).

De Gaetano, Y. 2007. The Role of Culture in Engaging Latino Parents Involvement in School, *Urban Education*, 42 (2): 145162.

Dein, S. 2019. *Culture and Psyche: psychological approaches in anthropology*, Newcastle upon Tyne: Cambridge Scholars Publishing.

de Koning, M. 2013. Hello World! Challenges for blogging as anthropological outreach, *JRAI*, 19 (2): 394397.

DeLuca, D. 2011. In Pursuit of Autonomy: indigenous peoples oppose dam construction on the Patuca River in Honduras, *Cultural Survival Quarterly*, 35 (4), <https://www.culturalsurvival.org/publications/cultural-survival-quarterly/pursuit-autonomy-indigenous-peoples-oppose-dam> (accessed 22 June 2020).

DeLuca, D., Frank, M. and Portalewska, A. 2016. Annexed. The Rights of Indigenous Peoples in the UN Climate Change Conference 2015, *Cultural Survival Quarterly*, 40 (1), <https://www.culturalsurvival.org/publications/cultural-survival-quarterly/annexed-rights-indigenous-peoples-un-climate-change> (accessed 22 June 2020).

DeMarrais, E. , Renfrew, C. and Gosden, C. (eds) 2004. Rethinking materiality. The engagement of mind with the material world, Cambridge: McDonald Institute for Archaeological Research..

DeMello, M. 2012. *Animals and Society: an introduction to humananimal studies*, New York: Columbia University Press.

Demian, M. 2018. Anthropology after #MeToo, Society for Cultural Anthropology, Editors Forum, 27 September , <https://culanth.org/fieldsights/anthropology-after-me-too> (accessed 17 June 2020).

Denny, R. and Sunderland, P. (eds) 2016. *Handbook of Anthropology in Business*, London and New York: Routledge.

De Rijke, K. 2018. Produced Water, Money Water, Living water: anthropological perspectives on water and fracking, *WIREs Water*, 5 (2): e1272.

De Wolff, K. 2014. *Gyre Plastic: science, circulation and the matter of the Great Pacific Garbage Patch*, PhD thesis, University of California, San Diego.

De Wolff, K. 2017. Plastic Naturecultures: multi-species ethnography and the dangers of separating living from nonliving bodies, *Body and Society*, 23 (3): 2347.

Descola, P. and Sahlin, M. 2013. *Beyond Nature and Culture*. With the assistance of Janet Lloyd . Chicago and London: University of Chicago Press.

Diamond, J. 2005. *Collapse: how societies choose to fail or succeed*, New York: Penguin.

Dizon, M. 2018. On Sanctuary, *Visual Anthropology*, 31 (12): 6673.

Donham, K.J. , Lee, J.A. , Thu, K. and Reynolds, S.J. 2007. Assessment of Air Quality at Neighbor Residences in the Vicinity of Swine Production Facilities, *Journal of Agromedicine*, 11 (3/4): 1524.

Donnan, H. and Jarman, N. 2017. Ordinary Everyday Walls: normalising exception in segregated Belfast in A. Gasparini and E. Ben-Rafael (eds), *The Walls between Conflict and Peace*, Amsterdam: E.J. Brill, pp. 238260.

Doron, A. 2005. Encountering the Other: pilgrims, tourists and boatmen in the City of Varanasi, *TAJA*, 17 (1): 3246.

Douglas, M. 1987. *How Institutions Think*, London: Routledge and Kegan Paul.

235 Douglas, M. and Mars, G. 2007. Terrorism: a positive feedback game, in A. Corsin-Jimenez (ed.) *The Anthropology of Organisations*, Farnham: Ashgate, pp. 763786.

Downing, D. 2011. Narrative Exchange as Knowledge Transfer: the rhetorical construction of opposition to GM crops in SW England, *Anthropology Matters*, 13 (1), <https://doi.org/10.22582/am.v13i1.220> (accessed 22 June 2020).

Drazin, A. 2006. The Need to Engage with Non-Ethnographic Research Methods, in S. Pink (ed.) *Applications of Anthropology: professional anthropology in the twenty-first century*, London: Berghahn, pp. 90108.

Drazin, A. 2012. Design Anthropology: working on, with and for digital technologies, in H. A. Horst and D. Miller (eds) *Digital Anthropology*, London and New York: Berg, pp. 245265.

Driessen, A. 2018. Pleasure and Dementia: on becoming an appreciating subject, *The Cambridge Journal of Anthropology*, 36: 2339.

Droz, P. and Sustainable Nations . 2016. Finding Balance: the Mn Wini sustained native community at Standing Rock, *Cultural Survival Quarterly*, 41 (1), <https://www.culturalsurvival.org/publications/cultural-survival-quarterly/finding-balance-mni-wiconi-sustained-native-community> (accessed 22 June 2020).

Dundon, A. and Vokes, R. (eds) 2020. *Shifting States: new perspectives on security, infrastructure and political affect*, ASA Monograph, London: Routledge.

Durrenberger, E. P. 2009. The Last Wall to Fall: the anthropology of collective action and unions in the global system, *Journal of Anthropological Research*, 65 (1): 926.

Earth Law Centre . 2017. Universal Declaration of River Rights, <https://therightsofnature.org/rights-of-nature-laws/universal-declaration-of-river-rights/> (accessed 17 June 2020).

Eaton, S.B. and Konner, M. 2003. Ancient Genes and Modern Health, in A. Podolefsy and P. Brown (eds), *Applying Anthropology: an introductory reader*, 7th edition, Boston, MA: McGraw-Hill, pp. 5255.

Eaton, S. B. , Konner, M. and Cordain, L. 2009. Diet-dependent acid load, Paleolithic nutrition, and evolutionary health promotion, *American Journal of Clinical Nutrition*, 91 (2): 295297.

Ebrahim, A. 2003. *NGOs and Organizational Change: discourse, reporting, and learning*, Cambridge: Cambridge University Press.

Edwards, E. 2012. Objects of Affect: photography beyond the image, *Annual Review of Anthropology*, 41: 221234.

Edwards, E. and Hart, J. (eds) 2004. *Photographs, Objects, Histories: on the materiality of images*, London and New York: Routledge.

Edwards, E. and Mead, M. 2013. Absent Histories and Absent Images: photographs, museums and the colonial past, *Museums and Society*, 11 (1): 1938.

Einbinder, N. and Nolin, C. 2010. Voices from the Edge, *Cultural Survival Quarterly*, 34 (3), <https://www.culturalsurvival.org/publications/cultural-survival-quarterly/voices-edge> (accessed 22 June 2020).

Eller, J.D. 2016. *Cultural Anthropology: global forces, local lives*, London and New York: Routledge.

Ellick, C.J. and Watkins, J.E. 2016. *The Anthropology Graduates Guide: from student to a career*, Abingdon and New York: Routledge.

Elverdam, B. 2011. It Is Only a Pinprick (or is it?) childhood vaccinations in general practice as matter out of place, *Anthropology and Medicine*, 18 (3): 339350.

Eriksen, T.H. 2010. *Ethnicity and Nationalism: anthropological perspectives*, London: Pluto Press.

236 Eriksen, T.H. 2015a. *Small Places, Large Issues: an introduction to social and cultural anthropology*, 4th edition, Sterling, VA: Pluto Press.

Eriksen, T.H. 2015b. The Anthropology of Multiculturalism, in J. Wright (editor-in-chief) *International Encyclopedia of the Social & Behavioral Sciences*, Oxford: Elsevier, pp. 2833.

Eriksen, T.H. 2016. Europe's Destructive Spirals of Distrust, *Sapiens*, <http://www.sapiens.org/culture/europe-identity-crisis/> (accessed 17 June 2020).

Eriksen, T.H. 2018. *An Overheated World: an anthropological history of the early twenty-first century*, London: Routledge.

Eriksen, T.H. and Schober, E. (eds) 2017. *Knowledge and Power in an Overheated World*, Department of Social Anthropology. Oslo: University of Oslo.

Eriksen, T.H. , Garsten, C. and Randeria, S. (eds) 2015. *Anthropology Now and Next: essays in honor of Ulf Hannerz*, New York and Oxford: Berghahn.

Ervin, A. 2005. *Applied Anthropology: tools and perspectives for contemporary practice*, Boston, MA: Allyn & Bacon.

Escobar, A. 1991. Anthropology and the Development Encounter: the making and marketing of development anthropology, *American Ethnologist*, 18 (4): 658682.

Escobar, A. 1995. *Encountering Development: the making and unmaking of the Third World*, Princeton, NJ: Princeton University Press.

Estrada, A. , Garber, P. , Rylands, A. et al. 2017. Impending Extinction Crisis of the Worlds Primates: why primates matter, *Science Advances*, 3 (1): e1600946.

European Food Safety Authority (EFSA) . 2018. Neonicotinoids: risks to bees confirmed, European Food Safety Authority, <https://www.efsa.europa.eu/en/press/news/180228> (accessed 17 June 2020).

Evans, G. 2017. Brexit Britain: why we are all postindustrial now, *American Ethnologist*, 44 (2): 215219.

Ewart, E. and O'Hanlon, M. (eds) 2010. *Body Arts and Modernity*, Wantage: Sean Kingston.

Ewart, I. 2013. Designing by Doing: building bridges in the Highlands of Borneo, in W. Gunn , T. Otto and R.C. Smith (eds) *Design Anthropology: theory and practice*, London: Bloomsbury, pp. 8599.

Fairhead, J. 2016. Understanding Social Resistance to Ebola Response in the Forest Region of the Republic of Guinea: an anthropological perspective, *African Studies Review*, 59 (3): 731.

Fardon, R. 2011. Feigning the Market: funding anthropology in England, *Anthropology Today*, 27 (1): 25.

Faria, A. 2012. Hear Us! Mam People of Guatemala Express Their Voices Through Community Consultations, *Cultural Survival Quarterly*, 36 (4), <https://www.culturalsurvival.org/publications/cultural-survival-quarterly/hear-us-mam-people-guatemala-express-their-voices-through> (accessed 22 June 2020).

Feierman, S. , Kleinman, A. , Stewart, K. , Farmer, P. and Das, V. 2010. Anthropology, knowledge-flows and global health, *Global Public Health*, 5 (2): 122128.

Feldman, I. 2017. Humanitarian Care and the Ends Of Life: the politics of aging and dying in a Palestinian refugee camp, *Cultural Anthropology*, 32 (1): 4267.

Feng, X. 2008. Who Benefits?: tourism development in Fenghuang County, China, *Human Organization*, 67 (2): 207221.

Ferraro, G. and Briody, E. 2017. *The Cultural Dimension of Global Business*, 8th edition, London: Routledge.

237 Field, L. , Gnecco, C. and Watkins J. (eds) 2016. *Challenging the Dichotomy: the licit and the illicit in archaeological and heritage discourses*, Tucson: University of Arizona Press.

Fienup-Riordan, A. 2005. *Wise Words of the Yupik People: we talk to you because we love you*, Lincoln: University of Nebraska Press.

Finke, P. and Skefeld, M. 2018. Identity in Anthropology, in H. Callan and S. Coleman (editors-in-chief), *The International Encyclopedia of Anthropology*, London: Wiley.

Fiorenza, L., Benazzi, S., Estalrich, A. and Kullmer, O. 2020. Diet and Cultural Diversity in Neanderthals and Modern Humans from Dental Macrowear Analyses, in C. Schmidt and J. Watson (eds) *Dental Wear in Evolutionary and Biocultural Contexts*, London: Academic Press, pp. 3972.

Firth, R. 1960. The Fate of the Soul, in C. Leslie (ed.) *Anthropology of Folk Religion*, New York: Vintage Books, pp. 301332.

Fisher, M. S. and Downey, G. (eds) 2006. *Frontiers of Capital: ethnographic reflections on the new economy*, Durham, NC: Duke University Press.

Fitzgerald, N., Himmelgreen, D., Damio, G., Segura-Prez, S., Peng, Y. and Prez-Escamilla, R. 2006. Acculturation, Socioeconomic Status, Obesity and Lifestyle Factors among Low-income Puerto Rican Women in Connecticut US, 1998, 1999, *Pan American Journal of Public Health*, 19 (5): 306313.

Fluehr-Lobban, C. 2003. *Ethics and the Profession of Anthropology: dialogue for ethically conscious practice*, Walnut Creek, CA: Altamira Press.

Fluehr-Lobban, C. 2005. *Race and Racism: an introduction*, Lanham, MD: Rowman and Littlefield.

Flynn, A. and Tinius, J. 2015. *Anthropology, Theatre and Development*, London: Palgrave Macmillan.

Forbes, K. 2007. Bureaucratic Strategies of Exclusion: land use ideology and images of Mexican farmworkers in housing policy, *Human Organization*, 66 (2): 196210.

Ford, E. 2016. Beyond Anthropology A Level: opening up anthropology education, *Teaching Anthropology (Journal of the RAI)*, 6: 4046.

Fortes, M. 1966. Ritual and Office in Tribal Society, in M. Gluckman (ed.) *Essays on the Ritual of Social Relations*, Manchester: Manchester University Press.

Fortun, K. 2010. *essential2life, Dialectical Anthropology*, 34 (1): 7786.

Fratkin, E. and Roth, E. 2005. *As Pastoralists Settle: social, health, and economic consequences of the pastoral sedentarization in Marsabit District, Kenya*, New York: Kluwer Academic/Plenum Publishers.

Frazer, J. 2009 [1890]. *The Golden Bough: a study of magic and religion*, New York: Cosimo Classics.

Fuentes, A. 2010. Natural Cultural Encounters in Bali: monkeys, temples, tourists, and ethnoprimateology, *Cultural Anthropology*, 25 (4): 600624.

Fukuda, C. 2017. A Fight to Breathe, *Medical Anthropology Quarterly*, 29 March, <http://medanthroquarterly.org/2017/03/29/a-fight-to-breathe/> (accessed 17 June 2020).

Gabriel, M. 2008. Introduction: from conflict to partnership, in M. Gabriel and J. Dahl (eds) *Utimut: past heritage, future partnerships discussions on repatriation in the 21st century*, Copenhagen: International Work Group for Indigenous Affairs and the Greenland National Museum and Archives, pp. 1221.

Galbraith, P. 2019. *Otaku and the Struggle for Imagination in Japan*, Durham, NC: Duke University Press.

Gallagher, K. 2017. Anthropology, the Military, and the Risks of Ethical Inertia, *Human Organization*, 76 (2): 150159.

238 Gammeltoft, T.M. and Wahlberg, A. 2014. Selective Reproductive Technologies, *Annual Review of Anthropology*, 43: 201216.

GanapathyColeman, H. 2013. Raising Authentic Indian Children in the United States: dynamism in the ethnotheories of immigrant Hindu parents, *Ethos*, 41 (4): 360386.

Garay-Barayazarra, G. and Puri, R. 2011. Smelling the Monsoon: senses and traditional weather forecasting knowledge among the Kenyah Badeng farmers of Sarawak, Malaysia, *Indian Journal of Traditional Knowledge*, 10: 2130.

Gardner, K. 2002. *Age, Narrative and Migration: the life histories of Bengali Elders in London*, Oxford and New York: Berg.

Garland, E. 2012. How Should Anthropologists be Thinking about Volunteer Tourism? *Practicing Anthropology*, 34 (3): 59.

Garriott, W. (ed.) 2013. *Policing and Contemporary Governance: the anthropology of police in practice*, New York: Palgrave Macmillan.

Gaudichaud, F. 2009. Popular Power, Oral History, and Collective Memory in Contemporary Chile (trans. M. Brea), *Latin American Perspectives*, 36 (5): 5871.

Gaunt, K. 2007. *The Games Black Girls Play: learning the ropes from Double-Dutch to Hip-Hop*, New York and London: New York University Press.

Geismar, H. 2012. Museum + Digital =?, in H.A. Horst and D. Miller (eds) *Digital Anthropology*, London and New York: Berg, pp. 266287.

Gell, A. 1998. *Art and Agency: an anthropological theory*, Oxford: Clarendon Press.

Grard, L. 2015. *The Vicissitudes of Totemism: one hundred years after Totem and Taboo*, London: Karnac Books.

Gerbaudo, P. 2012. *Tweets and the Streets: social media and contemporary activism*, London: Pluto Press.

Gibson, M.A. and Lawson, D.W. (eds) 2014. *Applied Evolutionary Anthropology: Darwinian approaches to contemporary world issues*, Berlin: Springer.

Gillett, C. 2018. *Scottish Prisoners of War in Durham Cathedral: an interview with Chris Gerrard*, *Europe Now*, <https://www.europenowjournal.org/2018/11/07/scottish-prisoners-of-war-in-durham-cathedral-an-interview-with-chris-gerrard/> (accessed 17 June 2020).

Gilmartin, M. , Burke, P. and OCallaghan, C. 2018. *Borders, Mobility and Belonging in the Era of Brexit and Trump*, Bristol: Policy Press.

Ginsburg, F. 2012. *Disability in the Digital Age*, in H.A. Horst and D. Miller (eds) *Digital Anthropology*, London and New York: Berg, pp. 101126.

Giori, P. 2015. *Cultural Nationalism: how are cultural practices involved in the nation-building process?* in F. Sabat (ed.) *Perverse Identities: identities in conflict*, Bern: Peter Lang AG, pp. 431446.

Gledhill, J. 2009. *Power in Political Anthropology*, *Journal of Power*, 2 (1): 934.

Global Alliance for the Rights of Nature . 2018. <http://therightsofnature.org/> (accessed 17 June 2020).

Gmelch, S. and Wallace, T. 2012. *Introduction to Tourism: beyond hosts and guests*, *Practicing Anthropology*, 34 (3): 24.

Goldman, L. (ed.) 2000. *Social Impact Analysis: an applied anthropology manual*, Oxford and New York: Berg.

Goldman, M. (ed.) 1998. *Privatizing Nature: political struggles for global commons*, London: Pluto Press.

Gooberman-Hill, R. 2014. *Defining Evidence: involvement and participatory approaches in applied health research*, *Anthropology in Action*, 21 (2): 3136.

239 Goodman, A. , Moses, Y. and Jones, J. 2012. *Race: are we so different?* Malden, MA: Wiley-Blackwell.

Grace, J. 1999. *Damned if You Do, Damned if You Dont: the dilemma of applied anthropology*, in S. Toussaint and J. Taylor (eds) *Applied Anthropology in Australasia*, Nedlands: University of Western Australia Press, pp. 124140.

Graham-Davies, S. 2007. *Challenging Gender Norms: five genders among Bugis in Indonesia*, Belmont, CA: Thomson Wadsworth.

Gray, J. and Curry, P. 2016. *Ecodemocracy: helping wildlifes right to survive*, *ECOS*, 37 (1): 1827.

Green, E. and Herling Ruark, A. 2011. *AIDS, Behavior, and Culture: understanding evidence-based prevention*, Walnut Creek, CA: Left Coast Press.

Green, S. 2016a. *A New Twist in the Development of the Knowledge Economy: the impact of Impact in the UKs Research Excellence Framework 2014*, in H. Nieminen and K. Rahkonen (eds) *What Are Universities For?* Helsinki: University of Helsinki Press, pp. 3350.

Green, S. (ed.) 2016b. *Brexit Referendum: first reactions from anthropology*, *Social Anthropology*, 24 (2): 478502.

Green, S. 2017. *A Brexit in the World, and How It Found Its Place*, *Anthropology News*, 58 (5): e89e93.

Gregory, S. 2018. *Design Anthropology as Social Design Process*, *Journal of Business Anthropology*, 7 (2): 210234.

Griffin, C. 2008. *Nomads Under the Westway: Irish travellers, gypsies and other traders in West London*, Hatfield: University of Hertfordshire Press.

Grobsmith, E. 2002. *Applying Anthropology to American Indian Correctional Concerns*, in J. McDonald (ed.) *The Applied Anthropology Reader*, Boston, MA: Allyn & Bacon, pp. 165171.

Gunn, W. , Otto, T. and Smith, R. (eds) 2013. *Design Anthropology: theory and practice*, London and New York: Bloomsbury Academic.

Gupta, A. and Sharma, A. 2006. *The Anthropology of the State: a reader*, Malden, MA: Blackwell.

Gupta, A. 2015. *An Anthropology of Electricity from the Global South*, *Cultural Anthropology*, 30 (4): 555568.

Gusterson, H. 2017. *From Brexit to Trump: anthropology and the rise of nationalist populism*, *American Ethnologist*, 44 (2): 209214.

Gwynne, M. 2003. *Applied Anthropology: a career-oriented approach*, Boston, MA: Pearson Education Inc.

Hale, C. R. 2006. Activist Research v. Cultural Critique: indigenous land rights and the contradictions of politically engaged anthropology, *Cultural Anthropology*, 21 (1): 96120.

Hall, E. and Sanders, T. 2015. Accountability and the Academy: producing knowledge about the human dimensions of climate change, *JRAI*, 21 (2): 438461.

Hall-Jones, P. 2006. The Rise and Rise of NGOs, *Global Policy Forum*, <https://www.globalpolicy.org/component/content/article/176/31937.html> (accessed 16 June 2020).

Halpern, E. and Leite, L. 2014. The Alcoholic Habitus: a socio-anthropological eye on alcoholism, *Journal of Addiction Research and Therapy*, 5: 190. doi:10.4172/2155-6105.1000190.

240 Hampshire, K. , Hamill, H. , Mariwah, S. 2017. The Application of Signalling Theory to Health-Related Trust Problems: the example of herbal clinics in Ghana and Tanzania, *Social Science and Medicine*, 188: 109118.

Handler, R. 2013. Disciplinary Adaptation and Undergraduate Desire: anthropology and global development studies in the Liberal Arts curriculum, *Cultural Anthropology*, 28 (2): 181203.

Hann, C. and Hart, K. 2011. *Economic Anthropology*, Cambridge and Malden, MA: Polity Press.

Hansen, A. 2002. The Illusion of Local Sustainability and Self-Sufficiency: famine in a border area of northwestern Zambia, in J. McDonald (ed.) *The Applied Anthropology Reader*, Boston, MA: Allyn & Bacon, pp. 260276.

Hansen, P. , Skov, L. and Skov, K. L. 2016. Making Healthy Choices Easier: regulation versus nudging, *Annual Review of Public Health*, 37: 237251.

Harman, R. , 2005. Anthropology and the Aged, in S. Kedia and J. Van Willigen (eds), *Applied Anthropology: domains of application*, Westport, CT: Praeger, pp. 307340.

Harms, E. 2013. Eviction Time in the New Saigon: temporalities of displacement in the rubble of development, *Cultural Anthropology*, 28 (2): 344368.

Harmsworth, G. , Awatere, S. and Robb, M. 2016. Indigenous Mori values and perspectives to inform freshwater management in Aotearoa-New Zealand, *Ecology and Society*, 21 (4): 9.

Harper, K. and Afonso, A.I. 2016. Cultivating Civic Ecology: a photovoice study with urban gardeners in Lisbon, Portugal, *Anthropology in Action*, 23 (1): 613.

Harper, K. and Gubrium, A. 2017. Visual and Multimodal Approaches in Anthropological Participatory Action Research, *General Anthropology*, 24 (2): 108.

Harper, S. 2015. Addressing Longevity, Life Expectancy and Health Life Expectancy, *Journal of Population Ageing*, 8 (4): 223226.

Harper, S. 2016. Making the UK more Resilient to Age-Structural Change and Longevity: translating academic evidence into policy, *Journal of Population Ageing*, 9 (4): 285287.

Harrison, G. and Morphy, H. 1998. *Human Adaptation*, Oxford and New York: Berg.

Harvey, P. and Knox, H. 2012. The Enchantments of Infrastructure, *Mobilities*, 7 (4): 521536.

Harvey, P. and Knox, H. 2015. *Roads: an anthropology of infrastructure and expertise*, Ithaca, NY: Cornell University Press.

Harvey, P. , Jensen, C. and Morita, A. 2016. *Infrastructure and Social Complexity: a companion*, 1st edition, London and New York: Routledge. (Abstract at: [https://www.research.manchester.ac.uk/portal/en/publications/infrastructures-and-social-complexity\(42a1e259-8da1-4c43-89b0-aab0e37b209f\).html](https://www.research.manchester.ac.uk/portal/en/publications/infrastructures-and-social-complexity(42a1e259-8da1-4c43-89b0-aab0e37b209f).html))

Hayden, C. 2007. A Generic Solution? Pharmaceuticals and the politics of the similar in Mexico, *Current Anthropology*, 48 (4): 475495.

Haydock, W. 2014. The Rise and Fall of the Nudge of Minimum Unit Pricing: the continuity of neoliberalism in alcohol policy in England, *Critical Social Policy*, 34 (2): 260279.

Hedican, E. 2008. *Applied Anthropology in Canada: understanding Aboriginal issues*, 2nd edition, Toronto: University of Toronto Press.

Hegmon, M. and Eiselt, B. (eds) 2005. *Engaged Anthropology: research essays on North American archaeology, ethnobotany, and museology*, Ann Arbor: University of Michigan Museum of Anthropology.

Henare, A. , Holbraad M. and Wastell , S. 2007. *Thinking Through Things: theorising artefacts ethnographically*, London: Routledge.

241 Henderson, J.N. 2016. F30202: Indigenous Dementia: genetic admixture and acculturation status variation, *Alzheimers and Dementia*, 12 (7S): P271.

Henderson, J.N. and Henderson, L.C. 2005. Cultural Effect of Alzheimers Disease in the Native American Population, *Alzheimers and Dementia*, 1 (1): S107.

Henry, L. 2015. Physician Assistants, Nurse Practitioners, and Community Health Centers under the Affordable Care Act, *Human Organization*, 74 (1): 4251.

Herron, R. and Rosenberg, M. 2017. Not There Yet: examining community support from the perspective of people with dementia and their partners in care, *Social Science and Medicine*, 173: 8187.

Hetherington, R. and Reid, R. 2010. *The Climate Connection: climate change and modern human evolution*, Cambridge: Cambridge University Press.

Hewlett, B. 2016. Evolutionary Cultural Anthropology: containing Ebola outbreaks and explaining hunter-gatherer childhoods, *Current Anthropology*, 57 (S13): 2737.

Hewlett, B. , Epelboin, A. , Hewlett, B. and Formenty, P. 2005. Medical Anthropology and Ebola in Congo: cultural models and humanistic care, *Bulletin de la Socie de Pathologie Exotique*, 98: 230237.

Hewlett, B. and Hewlett, B. 2008. *Ebola, Culture and Politics: the anthropology of an emerging disease*, Belmont, CA: Cengage Thomson Wadsworth.

Higgins, P. 2011. *Earth is Our Business: changing the rules of the game*, London: Shephard-Walwyn.

Hill, C. , Webber, A. and Priston, N. (eds) 2017. *Understanding Conflicts about Wildlife: a biosocial approach*, New York and Oxford: Berghahn.

Hill, D. 2003. *Body of Truth: leveraging what consumers cant or wont say*, Hoboken, NJ: Wiley.

Himmelgreen, D. and Crooks, D. 2005. Nutritional Anthropology and its Application to Nutritional Issues and Problems, in S. Kedia and J. Van Willigen (eds), *Applied Anthropology: domains of application*, Westport, CT: Praeger, pp. 149188.

Hinton, L. and Hale, K. (eds) 2013. *The Green Book of Language Revitalization in Practice*, Leiden and Boston, MA: Brill.

Hobart, M. (ed.) 1993. *An Anthropological Critique of Development: the growth of ignorance*, London: Routledge.

Hodder, I. 2012. *Entangled. An archaeology of the relationships between humans and things*, Chichester: Wiley Blackwell.

Hoffman, D.M. 2013. Power Struggles: the paradoxes of emotion and control among child centered mothers in the privileged United States, *Ethos*, 41 (1): 7597.

Holland, R. , Scott, K. , Flrke, M. , Brown, G. , Ewers, R. , Farmer, E. et al. 2015. Global Impacts of Energy Demand on the Freshwater Resources of Nations, *PNAS*, 112 (48): E6707E6716; published ahead of print 16 November 2015 , <https://doi.org/10.1073/pnas.1507701112> (accessed 18 June 2020).

Homewood, K. 2017. They Call It Shangri-La: sustainable conservation, or African enclosures? in M. Brightman and J. Lewis (eds) *The Anthropology of Sustainability: beyond development and progress*, New York: Palgrave Macmillan, pp. 91109.

Hopkins, J. 2019. Monetising the Dividual Self: the emergence of the lifestyle blog and influencers in Malaysia, New York, Oxford: Berghahn.

Hopper, K. 2003. *Reckoning with Homelessness*, Ithaca, NY and London: Cornell University Press.

Horst, H. A. and Miller, D. 2012. *Digital Anthropology*, London and New York: Berg.

Howell, B. and Paris, J. 2011. *Introducing Cultural Anthropology: a Christian perspective*, Grand Rapids, MI: Baker Academic.

242 Howes, D. 2005. *Empire of the Senses: a sensual culture reader*, Oxford and New York: Berg.

Howes, D. and Classen, C. 2014. *Ways of Sensing: understanding the sense in society*, London: Routledge.

Hughes, C. , AlgeeHewitt, B. , Reineke, R. et al. 2017. Temporal Patterns of Mexican Migrant Genetic Ancestry: implications for identification, *American Anthropologist*, 119 (2): 193208.

Hughes-Freeland, F. 2008. *Embodied Communities: dance traditions and change in Java*, New York and Oxford: Berghahn.

Hurn, S. 2012. *Humans and Other Animals: cross-cultural perspectives on humananimal interactions*, London: Pluto Press.

Hurn, S. 2013. Confessions of a Vegan Anthropologist, in A. Lavis and E.J. Abbots (eds) *Why We Eat, How We Eat: contemporary encounters between foods and bodies*, Farnham: Ashgate, pp. 219236.

Hurst, C. and McConnell, D. 2010. *An Amish Paradox: diversity and change in the worlds largest Amish community*, Baltimore, MD: Johns Hopkins University Press.

Hydle, I. 2006. An Anthropological Contribution to Peace and Conflict Resolution Studies, *Contemporary Justice Review*, 9 (3): 257267.

INTRAC (International NGO Training and Research Centre) . 2007. Resources Database, http://www.intrac.org.resources_database.php?last=15 (no longer accessible).

INTRAC (International NGO Training and Research Centre) . 2020. INTRAC for Civil Society, <https://www.intrac.org/> (accessed 1 July 2020).

Isenhour, C. 2011. How the Grass Became Greener in the City: on urban imaginings and practices of sustainable living in Sweden, *City & Society*, 23 (2): 117134.

- Janzen, J. 2016. The Anthropology of Violence: context, consequences, conflict resolution, healing, and peace-building in Central and Southern Africa, *Journal of Public Health Policy*, 37 (S1): 122132.
- Janzen, J. and Green, E. 2016. Medicine in Africa, in H. Selin (ed.) *Encyclopaedia of the History of Science, Technology, and Medicine in Non-Western Cultures*, 3rd edition, Dordrecht: Springer Netherlands, pp. 14931508.
- Jarman, N. and Bryan, D. 2015. Beyond the Academy: applying anthropological research, a case study of demonstrating impact in the U.K. 2014 REF, *Anthropology in Action*, 22 (2): 3641.
- Jhala, J. 2009. Emergency Agents: a birthing of incipient applied visual anthropology in the media invisible villages of Western India, in S. Pink (ed.) *Visual Interventions: applied visual anthropology*, New York and Oxford: Berghahn, pp. 173190.
- Jimnez, A.V. , Stubbersfield, J.M. and Tehrani, J.J. 2018. An Experimental Investigation into the Transmission of Antivax Attitudes Using a Fictional Health Controversy, *Social Science and Medicine*, 215: 2327.
- Johnson, A. 2015. Twitter and Public Scholarship, *Anthropology Now*, 7 (1): 7079.
- Johnston, B. 2016. Human Rights, Environmental Quality, and Social Justice, in B. Johnston (ed.) *Life and Death Matters: human rights, environment, and social justice*, 2nd edition, London and New York: Routledge, pp. 928.
- Johnston, B. , Hiwasaki, L. , Klaver, I. , Ramos-Castillo, A. and Strang, V. (eds) 2012. *Water, Cultural Diversity and Global Environmental Change: emerging trends, sustainable futures?* Paris: Springer and UNESCO.
- Johnston, E. and Stephenson, M. 2016. DNA Profiling Success Rates from Degraded Skeletal Remains in Guatemala, *Journal of Forensic Sciences*, 61 (4): 898902.
- 243 Jones, C. , Cohn, S. and Ogilvie, D. 2013. Making Sense of a new Transport System: an ethnographic study of the Cambridgeshire guided busway, *PloS One*, 8 (7): e69254.
- Jones, L. , Mowinski Jennings, B. , Higgins, M. and de Waal, F. 2018. Ethological Observations of Social Behavior in the Operating Room, *PNAS*, 115 (29): 75757580.
- Joy, C. 2018. Crimes Against Cultural Heritage in Timbuktu, *Anthropology Today*, 34 (1): 1517.
- Jusonyte, I. 2018. Called to Ankle Alley: tactical infrastructure, migrant injuries, and emergency social services on the USMexico border, *American Anthropologist*, 120 (1): 89101.
- Kakaliouras, A. 2012. An Anthropology of Repatriation: contemporary physical anthropology and Native American ontologies of practice, *Current Anthropology*, 53 (S5): S210S221.
- Kamat, V. 2014. The Ocean is our Farm: marine conservation, food insecurity, and social suffering in southeastern Tanzania, *Human Organization*, 73 (3): 289298.
- Kasstan, B. and Crook, S. 2018. Reproductive Rebellions in Britain and the Republic of Ireland: contemporary and past abortion activism and alternative sites of care, *Feminist Encounters: A journal of critical studies in culture and politics*, 2 (2): 116.
- Kaufman, S. 2010. Regarding the Rise in Autism: vaccine safety doubt, conditions of inquiry, and the shape of freedom, *Ethos*, 38 (1): 832.
- Kedia, S. and Van Willigen, J. 2005. *Applied Anthropology: domains of application*, Westport, CT: Praeger.
- Kellett, P. 2009 . *Advocacy in Anthropology: active engagement or passive scholarship?* Durham Anthropology Journal, 16 (10): 2231.
- Kellett, P. 2016. Transforming Indian Dowry Conflict: a Sheros narrative, in P. Kellett and T. Matyk (eds) *Transforming Conflict through Communication in Personal, Family, and Working Relationships*, Lanham, MD: Lexington Books, pp. 4364.
- Kellner, F. 2005 Smoking and Self: tobacco use effects on young womens constructions of self and other, in D. Pawluch , W. Shaffir and C. Miall (eds) *Doing Ethnography: studying everyday life*, Toronto: Canadian Scholars Press, pp. 226237.
- Kelly, B. , Vuolo, M. , Frizzell, L. and Hernandez, E. 2018. Denormalization, Smoke-Free Air Policy, and Tobacco Use Among Young Adults, *Social Science and Medicine*, 211: 7077.
- Kemp, C. and Rasbridge, L. 2004. *Refugee and Immigrant Health: a handbook for health professionals*, Cambridge: Cambridge University Press.
- Kenney, S. 2005. Conducting Qualitative Research On Emotionally Upsetting Topics: homicide and those left behind, in D. Pawluch , W. Shaffir and C. Miall (eds) *Doing Ethnography: studying everyday life*, Toronto: Canadian Scholars Press, pp. 118126.
- Khagram, S. 2004. *Dams and Development: transnational struggles for water and power*, Ithaca, NY and London: Cornell University Press.
- King, B. 2015. Raising Voices for Cecil the Lion, *Cosmos & Culture*, 13 (7), <https://www.npr.org/sections/13.7/2015/07/30/427695220/raising-voices-for-cecil-the-lion> (accessed 17 June 2020).
- Kirsch, S. 2014. *Mining Capitalism: the relationship between the corporations and their critics*, Berkeley: University of California Press.

Kitner, K.R. 2016. The Good Anthropologist: questioning ethics in the workplace, in R. Denny and P. Sunderland (eds) *Handbook of Anthropology in Business*, London and New York: Routledge, pp. 309320.

Kitta, A. 2018. Alternative Health Websites and Fake News: taking a stab at definition, genre, and belief, *Journal of American Folklore*, 131 (522): 405412.

244 Klein, J. and Watson, J. (eds) 2016. *The Handbook of Food and Anthropology*, London and New York: Bloomsbury.

Kleinman, J. 2014. Adventures in Infrastructure: making an African hub in Paris, *City & Society*, 26 (3): 286307.

Klienkecht, S. 2005. Ethnographic Insights into the Hacker Subculture, in D. Pawluch , W. Shaffir and C. Miall (eds) *Doing Ethnography: studying everyday life*, Toronto: Canadian Scholars Press, pp. 212224.

Knight, J. 2011. Herding Monkeys to Paradise: how macaque troops are managed for tourism in Japan, Leiden: Brill.

Knight, J. 2017. Wildlife Tourism as Crop Protection? Double-goal provisioning and the transvaluation of the macaque in postwar Japan, *HumanWildlife Interactions*, 11 (2): 217230.

Kockel, U. 2015. Ayell be back!: the quest for Scotlands independence, *Anthropology Today*, 31 (1): 12.

Kopnina, H. 2016a. Nobody Likes Dichotomies (But Sometimes You Need Them), *Anthropological Forum: A journal of social anthropology and comparative sociology*, 26 (4): 415429.

Kopnina, H. 2016b. Asthma and Air Pollution: connecting the dots, in M. Singer (ed.) *A Companion to the Anthropology of Environmental Health*, Chichester: John Wiley and Sons, pp. 142156.

Kopnina, H. 2017. Vehicular Air Pollution and Asthma: implications for education for health and environmental sustainability, *Local Environment*, 22 (1): 3848.

Kopnina, H. and Shoreman, E. (eds) 2011. *Environmental Anthropology Today*, Abingdon and New York: Routledge.

Kopnina, H. and Shoreman-Ouimet, E. (eds) 2017. *Routledge Handbook of Environmental Anthropology*, London and New York: Routledge.

Kopnina, H. , Washington, H. , Taylor, B. and Piccolo, J. J. 2018. Anthropocentrism: more than just a misunderstood problem, *Journal of Agricultural and Environmental Ethics*, 31 (1): 109127.

Korff, J. 2019. Blue Mud Bay High Court Decision, <https://www.creativespirits.info/aboriginalculture/land/blue-mud-bay-high-court-decision> (accessed 17 June 2020).

Koshkouei, M. Abel, L. and Pilbeam, C. 2020. How Can Pandemic Spreads be Contained in Care Homes? Oxford: Centre for Evidence Based Medicine, Oxford University, <https://www.cebm.net/covid-19/how-can-pandemic-spreads-be-contained-in-care-homes/> (accessed 17 June 2020).

Kraemer, D. 2017. Do you have a mobile? Mobile phone practices and the refashioning of social relationships in Port Vila Town, *TAJA*, 28 (1): 3955.

Kreeft, P. 2007. *The Philosophy of Jesus*, South Bend, IN: St Augustines Press.

Krmpotich, C. 2015. Teaching Collections Management Anthropologically, *Museum Anthropology*, 38 (2): 112122.

Kronenfeld, D. , Bennardo, G. , Munck, V. and Fischer, M. (eds) 2011. *A Companion to Cognitive Anthropology*, Chichester: Wiley Blackwell.

Kwiatkowski, L. 2005. NGOs, Power and Contradiction in Ifugao, the Philippines, *Urban Anthropology and Studies of Cultural Systems and World Development*, 34 (4): 385436.

Ladner, S. 2014. *Practical Ethnography: a guide to doing ethnography in the private sector*, Thousand Oaks, CA: Left Coast Press.

LaLone, M. 2009. An Anthro-Planning Approach to Local Heritage Tourism: case studies from Appalachia, in T. Wallace (ed.) *Tourism and Applied Anthropologists: 245linking theory and practice*, Arlington, VA: National Association for the Practice of Anthropology, pp. 135150.

Lammer, C. 2009. Bodywork: social somatic interventions in the operating theatres of invasive radiology, in S. Pink (ed.) *Visual Interventions: applied visual anthropology*, New York and Oxford: Berghahn, pp. 91118.

Lancy, D. 2017. *Raising Children: surprising insights from other cultures*, Cambridge: Cambridge University Press.

Lane, S. , Rubinstein, R. and Keefe, R. 2017. Action Anthropology in a Free Clinic, *Human Organization*, 76 (4): 336347.

Lang, S. 2016. Native American Men-Women, Lesbians, Two-spirits: contemporary and historical perspectives, *Journal of Lesbian Studies*, 20 (34): 299323.

Lansing, S. 1991. *Priests and Programmers: technologies of power in the engineered landscape of Bali*, Princeton, NJ and Oxford: Princeton University Press.

Lansing, S. 2006. *Perfect Order: recognizing complexity in Bali*, Princeton, NJ: Princeton University Press.

Lansing, S. , Thurner, S. , Chung, N. , Coudurier-Curveur, A. , Karaka, C. , Fesenmyer, K. and Chew, L. 2017. Adaptive Self-Organization of Balis Ancient Rice Terraces, *Proceedings of the National Academy of Sciences*, 114 (25): 65046509.

Lashaw, A. 2012. How Progressive Culture Resists Critique: the impasse of NGO studies, *Ethnography*, 14 (4): 501522.

Lashaw, A. , Vannier, C. and Sampson, S. (eds) 2017. *Cultures of Doing Good: anthropologists and NGOs, NGOographies: ethnographic reflections on NGOs series*, Tuscaloosa: University of Alabama Press.

Laterza, V. 2018. Cambridge Analytica, Independent Research and the National Interest, *Anthropology Today*, 34 (3): 12.

Law, E. , Morris, K. and Jelsema, C. 2018. Determining the Number of Test Fires Needed to Represent the Variability Present within Firearms of Various Calibers, *Forensic Science International*, 290: 5661.

Layton, R. 1989. *Uluru: an Aboriginal history of Ayers Rock*, Canberra: Aboriginal Studies Press.

Layton, R. 2009. *The Anthropology of Art*, 2nd edition, Cambridge: Cambridge University Press.

Le, S. 2016. *100 Million Years of Food: what our ancestors ate and why it matters today*, New York: Picador.

Leach, M. and Fairhead, J. 2002. Manners of Contestation: citizen science and indigenous knowledge in West Africa and the Caribbean, *International Social Science Journal*, 54 (173): 299311.

Leaver, T. , Highfield, T. and Abidin, C. 2019. *Instagram: visual social media cultures*, Cambridge: Polity Press.

Leclerc-Madlala, S. , Green, E. and Hallin, M. 2016. Traditional Healers and the Fast-Track HIV Response: is success possible without them? *African Journal of AIDS Research*, 15 (2): 185193.

Leggewie, C. 2003. Transnational movements and the question of democracy, *Eurozine*, <https://www.eurozine.com/transnational-movements-and-the-question-of-democracy/> (accessed 17 June 2020).

Lehmann, L. 2015. The Garbage Project Revisited: from a 20th century archaeology of food waste to a contemporary study of food packaging waste, *Sustainability*, 7: 69947010.

Lvi-Strauss, C. 1964. *The Raw and the Cooked, Mythologies, Volume 1* (trans. J. and D. Weightman), London: Plon.

246 Lewis, D. 2005. Anthropology and Development: the uneasy relationship, in J.G. Carrier (ed.) *A Handbook of Economic Anthropology*, Cheltenham: Edward Elgar, pp. 472486.

Lewis, D. 2014. *Anthropology of NGOs*, in J. Jackson (ed.) *Oxford Bibliographies in Anthropology*, New York: Oxford University Press.

Lewis, D. and Schuller, M. 2017. Engagements with a Productively Unstable Category: anthropologists and non-governmental organizations, *Current Anthropology*, 54 (5): 634651.

Lewis, J. 2008. *Cultural Studies: the basics*, Thousand Oaks, CA: Sage.

Linke, U. 2015. Anthropology of Collective Memory, in J. Wright (editor-in-chief), *International Encyclopedia of the Social & Behavioral Sciences*, 2nd edition, Volume 4, Oxford: Elsevier, pp. 181187.

Little, P. 2005. Anthropology and Development, in S. Kedia and J. Van Willigen (eds) *Applied Anthropology: domains of application*, Westport, CT: Praeger, pp. 3359.

Little, P. 2013a. *Economic and Political Reform in Africa: anthropological perspectives*, Bloomington: Indiana University Press.

Little, P. 2013b. The Link between Local Participation and Improved Conservation: a review of issues and experiences, in D. Western and M. Wright (eds) *Natural Connections: perspectives in community-based conservation*, Washington, DC and Covelo, CA: Island Press, pp. 347373.

Lochrie, M. , Roberts, D. and Skinner, J. 2018. Embrace Tango and Be Happy: a study of subjective health and wellbeing among tango dancers in south-west London, *Freedom Tango*, <http://www.freedomtango.co.uk/media/study-1.pdf> (accessed 17 June 2020).

Locke, P. 2017. Elephants as Persons: affective apprenticeship, and fieldwork with nonhuman Informants in Nepal, *HAU: Journal of Ethnographic Theory*, 7 (1): 353376.

Lpez, G. , Bialik, K. and Radford, J. 2018. Key findings about U.S. immigrants, Fact Tank, Pew Research Centre, 30 November , <http://www.pewresearch.org/fact-tank/2018/11/30/key-findings-about-u-s-immigrants/> (accessed 17 June 2020).

Lora-Wainwright, A. 2010. An Anthropology of Cancer Villages: villagers perspectives and the politics of responsibility, *Journal of Contemporary China*, 19 (63): 7999, <https://doi.org/10.1080/10670560903335785> (accessed 17 June 2020).

Luetchford, P. 2005. Brokering Fair Trade: relations between coffee cooperatives and alternative trade organisations a view from Costa Rica, in D. Mosse and D. Lewis (eds) *Development Brokers and Translators: the ethnography of aid and agencies*, Bloomfield, CT: Kumarian Press, pp. 127145.

Luhrmann, T. 2002. Dissociation, Social Technology and the Spiritual Domain, in N. Rapport (ed.) *British Subjects: an anthropology of Britain*, Oxford: Berg, pp. 121138.

Luhrmann, T. (ed.) 2011. *Toward an Anthropological Theory of Mind*, Special Issue, *Suomen Anthropologi: Journal of the Finnish Anthropological Society*, 36 (4).

Lutz, C. 2014. Cars and Transport: the car-made city, in D. Nonini (ed.) *A Companion to Urban Anthropology*, Chichester and Malden, MA: John Wiley and Sons, pp. 142153.

Lyon, S. and Moberg, M. (eds) 2010. *Fair Trade and Social Justice: global ethnographies*, New York and London: New York University Press.

MacClancy, J. (ed.) 2005. *The Literary Image of Anthropologists*, *Journal of the Royal Anthropological Institute*, 11 (3): 549575.

MacClancy, J. (ed.) 2017. *Anthropology and Public Service: the UK experience*, New York: Berghahn.

MacDonald, C. 2012. Understanding Participatory Action Research: a qualitative research methodology option, *Canadian Journal of Action Research*, 13 (2): 3450.

247 Macleod, R. 2020. How Timely Organisational Support Could Help Civil Society in the South Survive COVID-19, *Intrac*, blog entry, 31 March , <https://www.intrac.org/how-timely-organisational-support-could-help-civil-society-in-the-south-survive-covid-19/> (accessed 16 June 2020).

Magowan, F. 2007. *Melodies of Mourning: music and emotion in Northern Australia*, Oxford: James Currey.

Mains, D. 2019. *Under Construction: technologies of development in urban Ethiopia*, Durham, NC: Duke University Press.

Malafaia, C. , Luhtakallio, E. , Menezes, I. and Neves, T. 2017. Being Civic While Disavowing Politics: an ethnography of a youth NGO in Portugal, *Current Sociology*, 66 (5): 769787.

Manca, M. 2017. Yassaba or the Fear of Being Abandoned: adapting health-promotion messages to incorporate local meanings in Guine Forestire, *Anthropology in Action*, 24 (2): 914.

Mancino, S. 2016. The Museum Profession: protecting and promoting professional commitments, *Curator*, 59 (2): 141152.

Manderson, L. and Levine, S. 2020. COVID-19, Risk, Fear, and Fall-out, *Medical Anthropology*, 39 (5): 367370.

Mann, N. 2007. Meat in the Human Diet: an anthropological perspective, *Nutrition & Dietetics*, 64 (S4): S102S107.

Mansilla, J. A. and Quaglieri, A. 2018. Does Airbnb Love Barcelona? The struggle of platform capitalism for gaining public opinion, *Global Journal of Archaeology and Anthropology*, 5 (3). doi:10.19080/GJAA.2018.05.555663.

Marion, J. 2008. *Ballroom: culture and costume in competitive dance*, London: Bloomsbury.

Martin, E. 2006. Flexible Survivors, in W. Haviland , R. Gordon and L. Vivanco (eds) *Talking about People: readings in contemporary cultural anthropology*, Boston, MA: McGraw-Hill, pp. 8486.

Martin, K. and Smith, K. 2014. UKIP and the Rise of Populist Politics, *Anthropology Today*, 30 (3): 12.

Marvin, G. 2006. Research, Representations and Responsibilities: an anthropologist in the contested world of foxhunting, in S. Pink (ed.) *Applications of Anthropology professional anthropology in the twenty-first century*, London and New York: Berghahn, pp. 191208.

Marvin, G. 2012. *Wolf*, London: Reaktion Press.

Mascia-Lees, F. and Black, N. 2017. *Gender and Anthropology*, Long Grove, IL: Waveland Press.

Mathur, N. 2016. *Paper Tiger: law, bureaucracy and the developmental state in Himalayan India*, Delhi: Cambridge University Press.

Matsuoka, A. and Sorenson, J. (ed.) 2018. *Critical Animal Studies: towards trans-species social justice*, London and New York: Rowman and Littlefield International.

Maud, J. 2015. Why the World Needs Anthropology, 4 December , <https://culturematters.wordpress.com/2015/12/04/why-the-world-needs-anthropology/> (accessed 17 June 2020).

McCabe, M. and Briody, E.K. 2018. *Cultural Change from a Business Anthropology Perspective*, Lanham, MD and London: Lexington Books.

McCarty T. and Watahomigie , L. 2002. Indigenous Education and Grassroots Language Planning in the USA, in J. McDonald (ed.) *The Applied Anthropology Reader*, Boston, MA: Allyn & Bacon, pp. 353363.

248 McCay, B. , Brandt, S. and Creed, C. 2011. Human Dimensions of Climate Change and Fisheries in a Coupled System: the Atlantic surfclam case, *ICES Journal of Marine Science*, 68 (6): 13541367.

McCay, B. and Jones, P. 2011. Marine Protected Areas and the Governance of Marine Ecosystems and Fisheries, *Conservation Biology*, 25 (6): 11301133.

McConnell, D. and Loveless, M. 2018. *Nature and the Environment in Amish Life*, Baltimore, MD: Johns Hopkins University Press.

McDonald-Wilmsen, B. 2009. Development-Induced Displacement and Resettlement: negotiating fieldwork complexities at the Three Gorges Dam, China, *TAPJA*, 10 (4): 283300.

McEnaney, L. , McBrinn, M. and Chavria, A. 2017. Museum Anthropology: continued conversations in the field, *Museum Anthropology*, 40 (2): 99110.

McFate, M. 2018. *Military Anthropology*, Oxford: Oxford University Press.

McFate, M. and Laurence, J. (eds) 2015. *Social Science Goes to War: the Human Terrain System in Iraq and Afghanistan*, Oxford: Oxford University Press.

McGranahan, C. 2017. An Anthropology of Lying: Trump and the political sociality of moral outrage, *American Ethnologist*, 44 (2): 243248.

McGrath, P. , Acciaioli, G. and Millard, A. 2018. Report on the Preliminary Findings of the 2018 Global Survey of Anthropological Practice, Perth: University of Western Australia, World Council of Anthropological Associations.

McGuire, T. 2005. The Domain of the Environment, in S. Kedia and J. Van Willigen (eds), *Applied Anthropology: domains of application*, Westport, CT: Praeger, pp. 87118.

McNamara, T. 2017. They Are Not Understanding Sustainability: contested sustainability narratives at a Northern Malawian development interface, *Human Organization*, 76 (2): 121130.

McPeak, J. , Doss, C. and Little, P. 2011. *Risk and Social Change in an African Rural Economy: livelihoods in pastoralist communities*, London: Routledge.

Mello, C. 2018. Engagement as scholarship: food justice in practice, *Annals of Anthropological Practice*, 42 (2): 3952.

Menzies, C. 2015. Oil, Energy, and Anthropological Collaboration on the Northwest Coast of Canada, *Journal of Anthropological Research*, 71 (1): 521.

Merlan, F. 2013. Anthropology and Policy-Preparedness, *TAPJA*, 14 (4): 323338.

Merry, S. 2016. *The Seductions of Quantification: measuring human rights, gender violence, and sex trafficking*, Chicago and London: University of Chicago Press.

Merry, S. 2017. The Potential of Ethnographic Methods for Human Rights Research, in B. Andreassen , H.-O. Sano and S. McInerney-Lankford (eds) *Research Methods in Human Rights: a handbook*, Cheltenham: Edward Elgar Publishing, pp. 141158.

Messer, E. 1996. Hunger Vulnerability from an Anthropologists Food Systems Perspective, in E. Moran (ed.) *Transforming Societies, Transforming Anthropology*, Ann Arbor: University of Michigan Press, pp. 241264.

Milano, C. 2017. Overtourism and Tourismphobia: global trends and local contexts, Barcelona: Ostelea School of Tourism and Hospitality.

Milano, C. , Cheer, J.M. and Novelli, M. 2018. Overtourism: a growing local problem, *The Conversation*, 18 July 2018 , <https://theconversation.com/overtourism-a-growing-global-problem-100029> (accessed 17 June 2020).

Milik, O. 2017. Virtual Warlords: an ethnomethodological view of group identity and leadership in EVE Online, *Games and Culture*, 12 (78): 764785.

Miller, D. (ed.) 2009. *Anthropology and the Individual: a material culture perspective*, Oxford and New York: Berg.

249 Miller, D. 2015. The Tragic Denouement of English Sociality, *Cultural Anthropology*, 30 (2): 336357.

Miller, D. , Costa, E. , Haynes, N. , McDonald, T. , Nicolescu, R , Sinanan, J. , Spyer, J. , Venkatraman, S. and Wang, X. 2016. *How the World Changed Social Media*, London: UCL Press.

Mills, D. and Ratcliffe, R. 2012. After Method? Ethnography in the knowledge economy, *Qualitative Research*, 12 (2): 147164.

Milton, K. (ed.) 2014. *Environmentalism: the view from anthropology*, 3rd edition, London: Routledge.

Mire, S. 2016. The Child That Tiire Doesnt Give You, God Wont Give You Either. The role of *Rothea myricoides* in Somali fertility practices, *Anthropology and Medicine*, 23 (3): 311331.

Mitchell, E. A. D. , Mulhauser, B. , Mulot, M. , Mutabazi, A. , Glauser, G. and Aebi, A. 2017. A Worldwide Survey of Neonicotinoids in Honey, *Science*, 358 (6359): 109111.

Mizuko, I. 2012. Introduction, in I. Mizuko , O. Daisuke and T. Izumi (eds) *Fandom Unbound: Otaku culture in a connected world*, New Haven, CT and London: Yale University Press, pp. xxxxi.

Moeran, B. 2007. A Dedicated Storytelling Organization: advertising talk in Japan, *Human Organization*, 66 (2): 160171.

Mohr, S. 2018. Being a Sperm Donor: masculinity, sexuality, and biosociality in Denmark, New York and Oxford: Berghahn.

Molland, S. 2011. I Am Helping Them: traffickers, antitraffickers and economies of bad faith, *TAJA*, 22 (2): 236254.

Money, A. 2007. Material Culture and the Living Room: the appropriation and use of goods in everyday life, *Journal of Consumer Culture*, 7 (3): 355377.

Moniruzzaman, M. 2012. Living Cadavers in Bangladesh: bioviolence in the human organ bazaar, *Medical Anthropology Quarterly*, 26 (1): 6291.

Montgomery, E. 2017. Visual Voodoo: photo-voice in Togo, *Visual Anthropology*, 30 (4): 287309.

Montgomery, H. 2008. *An Introduction to Childhood: anthropological perspectives on childrens lives*, Oxford: Wiley-Blackwell.

Montgomery, H. 2019. *Anthropology of Childhood*, Oxford: Oxford Bibliographies.

Moore, H. 1994. *A Passion for Difference: essays in anthropology and gender*, Cambridge: Polity Press.

Moore, L. and Kosut, M. 2014. Among the Colony: ethnographic fieldwork, urban bees and intra-species mindfulness, *Ethnography*, 15 (4): 516539.

Morais, R. and Briody, E. 2018. Business is Booming for Business Anthropology, *American Anthropological Association*, blog entry, 9 February , <https://www.businessanthro.com/post/2018/02/14/business-is-booming-for-business-anthropology> (accessed 17 June 2020).

Moretti, D. 2006. Osama Bin Laden and the Man-eating Sorcerers: encountering the war on terror in Papua New Guinea, *Anthropology Today*, 22 (3): 1317.

Morphy, H. 1993. Aesthetics is a Cross-cultural Category, debate held in the Muriel Stott Centre, John Rylands University Library of Manchester, on 30 October 1993 , in J. Weiner (ed.) *Aesthetics is a Cross-cultural Category*, Manchester: Group for Debates in Anthropological Theory.

Morphy, H. 2008. *Becoming Art: exploring cross-cultural categories*, Sydney: University of New South Wales Press.

250 Morphy, H. 2011. Not Just Pretty Pictures: relative autonomy and the articulations of Yolngu art in its contexts, in V. Strang and M. Busse (eds) *Ownership and Appropriation*, Oxford: Berg Publishers, pp. 261286.

Morphy, H. 2019. *Museums, Infinity and the Culture of Protocols: ethnographic collections and source communities*, London and New York: Routledge.

Morphy, H. and Morphy, F. 2006. Tasting the Waters: discriminating identities in the waters of Blue Mud Bay, *Journal of Material Culture*, 11 (12): 6785.

Morphy, H. and Morphy, F. 2009. The Blue Mud Bay Case: refractions through saltwater country, *Dialogue: The Journal of the Academy of Social Sciences in Australia*, 28 (1): 1525.

Morphy, H. and Perkins, M. (eds) 2006. *The Anthropology of Art: a reader*, Oxford: Blackwell.

Morris, B. 2013. *Protests, Land Rights and Riots: postcolonial politics in Australia in the 1980s*, Canberra: Aboriginal Studies Press.

Mosse, D. 2005. *Cultivating Development: an ethnography of aid policy and practice*, London: Pluto Press.

Mosse, D. (ed.) 2011. *Adventures in Aidland: the anthropology of professionals in international development*, New York and Oxford: Berghahn.

Mosse, D. 2013. The Anthropology of International Development, *Annual Review of Anthropology*, 42: 227246.

Mosse, D. and Lewis, D. (eds) 2005. *The Aid Effect: giving and governing in international development*, London: Pluto.

Mould, T. 2018. Introduction to the Special Issue on Fake News: definitions and approaches, *Journal of American Folklore*, 131 (522): 371378.

Murray, A. E. 2017. *Footprints in Paradise: ecotourism, local knowledge, and nature therapies in Okinawa*, New York and Oxford: Berghahn.

Murray-Li, T. 2007. *The Will to Improve: governmentality, development, and the practice of politics*, Durham, NC: Duke University Press.

Myers, F. 2006. Representing Culture: the production of discourse(s) for Aboriginal acrylic paintings, in H. Morphy and M. Perkins (eds) *The Anthropology of Art: a reader*, Oxford: Blackwell, pp. 495512.

Nadeau, B. 2017. Giving Dead Migrants a Name, *Scientific American*, 9 August , <https://www.scientificamerican.com/article/giving-dead-migrants-a-name/> (accessed 17 June 2020).

Nafte, M. 2016. *Flesh and Bone: an introduction to forensic anthropology*, Durham, NC: Carolina Academic Press.

Nagengast, C. and Vlez-Ibez, C. 2004. *Human Rights: the scholar as activist*, Oklahoma City: Society for Applied Anthropology.

NAGPRA . 1990. Native American Graves Protection and Repatriation Act, <https://www.govinfo.gov/content/pkg/STATUTE-104/pdf/STATUTE-104-Pg3048.pdf> (accessed 19 June 2020).

Nash, J. 2005. *Social Movements: an anthropological reader*, London: Blackwell.

Nash, S. and Colwell-Chanthaphonh, C. 2010. NAGPRA after Two Decades, *Museum Anthropology*, 33 (2): 99104.

Navarro, T. 2017. But Some of Us are Broke: race, gender, and the neoliberalization of the academy, *American Anthropologist*, 119 (3): 506517.

Nazarea, V. 2014. Potato Eyes: positivism meets poetry in food systems research, *Culture, Agriculture, Food, and Environment*, 36 (1): 47.

Neveu Kringelbach, H. and Skinner, J. (eds) 2014. *Dancing Cultures: globalization, tourism and identity in the anthropology of dance*, Oxford: Berghahn.

251 Newman, J. 2011. Reflections in the Classroom: learning to market education, *Teaching Anthropology (Journal of the RAI)*, 1 (2): 4455.

Ngade, I. , Singer, M. , Marcus, O. and Hasemann, J. 2017. Implications of Changing Attitudes towards Game Meat Consumption at the Time of Ebola in Limbe, Cameroon, *Human Organization*, 76 (1): 4858.

NGO Federation of Nepal . 2018. <http://www.ngofederation.or//> (accessed 17 June 2020).

Nicholas, G. , Welch, J. , Goodman, A. and McGuire, R. 2010. Beyond the Tangible: repatriation of cultural heritage, bioarchaeological data, and intellectual property , *Anthropology News*, March , 51 (3): 1112.

Nichols, C. and Lowman, C. 2018. A Common Thread: recognizing the contributions of the Summer Institute in Museum Anthropology to Graduate Training with Anthropological Museum Collections, *Museum Anthropology*, 41 (1): 512.

Nolan, R. 2002. *Development Anthropology: encounters in the real world*, Boulder, CO and Oxford: Westview Press.

Nolan, R. 2008. Using Anthropology Overseas, in C. Guerrn-Montero (ed.), *Careers in 21st Century Applied Anthropology: perspectives from academics and practitioners*, NAPA Bulletin Series, 29 (1): 166180.

Nyri, P. 2006. The Nation-State, Public Education and the Logic of Migration: Chinese students in Hungary, *TAJA*, 17 (1): 3246.

Ochs, E. and Solomon, O. 2010. Autistic Sociality, *Ethos*, 38 (1): 6992.

Okely, J. and Houtman, G. 2011. The Dale Farm Eviction: interview with Judith Okely on gypsies and travellers, *Anthropology Today*, 27 (6): 2427.

Oliver-Smith, A. 2016. Climate Change and Population Displacement: disasters and diasporas in the twenty-first century, in S.A. Crate and M. Nuttall (eds) *Anthropology and Climate Change: from encounters to actions*, London and New York: Routledge, pp. 116138.

Olivier de Sardan, J.-P. 2005. *Anthropology and Development: understanding contemporary social change*, New York: Zed Books.

ONeill, K. and FogartyValenzuela, B. 2013. Verticality, *JRAI*, 19 (2): 378389.

Ong, A. 2002. Flexible Citizenship among Chinese Cosmopolitans, in J. Vincent (ed.) *The Anthropology of Politics: a reader in ethnography, theory and critique*, Oxford: Blackwell, pp. 338355.

ORiordan, T. and Lenton, T. 2013. *Addressing Tipping Points for a Precarious Future*, Oxford: British Academy and Oxford University Press.

Orlove, B. 1991. Mapping Reeds and Reading Maps: the politics of representation in Lake Titicaca, *American Ethnologist*, 18 (1): 338.

Orock, R. 2013. Less-told Stories about Corporate Globalization: transnational corporations and CSR as the politics of (ir)responsibility in Africa, *Dialectical Anthropology*, 37: 2750.

Ortner, S. and Whitehead, H. (eds) 1981. *Sexual Meanings: the cultural construction of gender and sexuality*, Cambridge: Cambridge University Press.

steb, M. 2010. Wayyuu Womens Respect and Rights among the Arsi Oromo of southeast Ethiopia, in H. Aspen , B. Teferra , S. Bekele and S. Ege (eds) *Research in Ethiopian Studies*, Wiesbaden: Harrossowitz Verlag, pp. 405417.

Otto, T. and Smith, R.C. 2013. Design Anthropology: a distinct style of knowing, in W. Gunn , T. Otto and R.C. Smith (eds) *Design Anthropology: theory and practice*, London: Bloomsbury, pp. 132.

Page, J. and Singer, M. 2010. *Comprehending Drug Use: ethnographic research at the social margins*, New Brunswick, NJ and London: Rutgers University Press.

252 Page, S. and Strathern, M. 2016. The Impact Agenda and Its Impact on Early Career Researchers: a discussion with Marilyn Strathern, *Anthropology in Action*, 23 (1): 4651.

Painter, M. 2017. The Necessary Alliance between Conservationists and Rights Advocates, 18 April, guest blog, *Scientific American*, <https://blogs.scientificamerican.com/guest-blog/the-necessary-alliance-between-conservationists-and-rights-advocates/> (accessed 17 June 2020).

Painter, M., Wilkie, D. and Watson, J. 2019. Indigenous Peoples Have a Critical Role in Conserving Nature, 23 May, blog entry/Observations, *Scientific American*, <https://blogs.scientificamerican.com/observations/indigenous-peoples-have-a-critical-role-in-conserving-nature/> (accessed 17 June 2020).

Palmer, A., Malone, N. and Park, J. 2015. Accessing Orangutans Perspectives: interdisciplinary methods at the human/animal interface, *Current Anthropology*, 56 (4): 571578.

Paragi, B. 2018. Cultures of (Dis)trust: shame and solidarity from recipient NGO perspectives, *International Journal of Cultural Studies*, 21 (5): 486504.

Pawluch, D., Shaffir, W. and Miall, C. (eds) 2005. *Doing Ethnography: studying everyday life*, Toronto: Canadian Scholars Press.

Peacock, J. 2001. *The Anthropological Lens: harsh light, soft focus*, 2nd edition, Cambridge: Cambridge University Press.

Pelletier, D. 2000. The Potential Effects of Malnutrition on Child Mortality: epidemic evidence and policy implications, in A. Goodman, D. Dufour and G. Peltó (eds) *Nutritional Anthropology: biocultural perspectives on food and nutrition*, Mountain View, CA: Mayfield Publishing.

Pelletier, D. 2005. The Science and Politics of Targeting: who gets what, when and how, *Journal of Nutrition*, 135: 890893.

Peltó, P.J. 2016. *Applied Ethnography: guidelines for field research*, London and New York: Routledge.

Peters, R. 2016. Participation Denied: the professional boundaries of monitoring and evaluation in international development, *Human Organization*, 75 (4): 315325.

Phillips, C. 2014. Following Beekeeping: more-than-human practice in agrifood, *Journal of Rural Studies*, 36 (October): 149159.

Phillips, R. 2006. The Collecting and Display of Souvenir Arts: authenticity and the strictly commercial, in H. Morphy and M. Perkins (eds) *The Anthropology of Art: a reader*, Malden, MA: Blackwell, pp. 431453.

Pia, A. 2017. Back on the Water Margin: the ethical fixes of sustainable water provisions in rural China, *JRAI*, 23 (1): 120136.

Pickering, R. and Bachman, D. 2009. *The Use of Forensic Anthropology*, 2nd edition, Boca Raton, FL: CRC Press.

Pink, S. (ed.) 2009. *Visual Interventions: applied visual anthropology*, New York and Oxford: Berghahn.

Pink, S. (ed.) 2010. *The Future of Sensory Anthropology/The Anthropology of the Senses*, *Social Anthropology*, 18 (3): 331340.

Pink, S. and Abram, S. (eds) 2015. *Media, Anthropology and Public Engagement*, New York and Oxford: Berghahn.

Pink, S., Horst, H., Postill, J., Hjorth, L., Lewis, T. and Tacchi, J. 2016. *Digital Ethnography: principles and practices*, Los Angeles: Sage Publications Limited.

Pink, S., Fors, V. and O'Dell, T. (eds) 2017. *Theoretical Scholarship and Applied Practice*, New York and Oxford: Berghahn.

253 Plenzig, S., Held, H., Holz, F., Kals, T. and Verhoff, M. 2018. Fatalities of Stowaways Traveling in Airplane Wheel Wells, *Forensic Science International*, 290: 1115.

Podolefsky, A. and Brown, P. (eds) 2003. *Applying Anthropology: an introductory reader*, 7th edition, Boston, MA: McGraw-Hill.

Portway, J. and Autogena, L. 2018. Foghorn Requiem, in V. Strang, T. Edensor and J. Puckering (eds) *From the Lighthouse: interdisciplinary reflections on light*, London: Routledge, pp. 154156.

Posey, D. 2002. *Kayap Ethnoecology and Culture*, in K. Plenderleith (ed.) London and New York: Routledge.

Postill, J. 2014. Democracy in an Age of Viral Reality: a media epidemiography of Spains indignados movement, *Ethnography*, 15 (1): 5169.

Postrel, V. 2003. *The Substance of Style: how the rise of aesthetic value is remaking commerce, culture, and consciousness*, New York: HarperCollins.

Poveda, D., Moscoso, M. and Jociles, M. 2018. From Reflexivity to Normalization: parents and children confronting disclosure in families formed through assisted reproduction involving gamete donation, *Human Organization*, 77 (1): 1021.

Price, D. 2014. Counterinsurgency by Other Names: complicating humanitarian applied anthropology in current, former, and future war zones, *Human Organization*, 73 (2): 95105.

Price, D. 2016. *Cold War Anthropology: the CIA, the Pentagon, and the growth of dual use anthropology*, Durham, NC: Duke University Press. (Abstract at: <https://www.dukeupress.edu/cold-war-anthropology>)

Pullman, D. 2018. Bioarchaeology, Bioethics, and the Beothuk, *American Anthropologist*, 120 (1): 1123.

Purdie, N. 2008. Indigenous Languages in Australian Schools, <http://www.languageeducation.com/purdie0708.pdf> (no longer accessible).

Puri, R. 2011. Documenting Local Environmental Knowledge and Change, in H.S. Newing (ed.) *Conducting Research in Conservation: social science methods and practice*, London: Routledge, pp. 146169.

Pushkar, P. 2019. NHS Activism: the limits and potentialities of a new solidarity, *Medical Anthropology*, 38 (3): 239252.

Ramos, A. 2004. Advocacy Rhymes with Anthropology, in B. Morris and R. Bastin (eds) *Expert Knowledge: first world peoples, consultancy, and anthropology*, New York: Berghahn, pp. 5666.

Reeves-Ellington, R. 2003. Using Cultural Skills for Cooperative Advantage in Japan, in A. Podolefsky and P. Brown (eds) *Applying Anthropology: an introductory reader*, 7th edition, Boston, MA: McGraw-Hill, pp. 247258.

Reidy, E. 2017. Speaking Back, Striking Back: calls for local agency and good fieldwork in development encounters, *Anthropology in Action*, 24 (3): 1121.

Reno, J. 2011. Motivated Markets: instruments and ideologies of clean energy in the United Kingdom, *Cultural Anthropology*, 26 (3): 389413.

Reno, J. 2015. Waste and Waste Management, *Annual Review of Anthropology*, 44: 557572.

Reno, J. 2016. *Waste Away: working and living with a North American landfill*, Oakland: University of California Press.

Reyhner, J. , Trujillo, O. , Carrasco, R. and Lockard, L. (eds) 2003. *Nurturing Native Languages*, Flagstaff: Northern Arizona University.

Rhoades, R. 2005. Agricultural Anthropology, in S. Kedia and J. Van Willigen (eds), *Applied Anthropology: domains of application*, Westport, CT: Praeger, pp. 6185.

254 Rigsby, B. and Peterson, N. 2005. Donald Thomson: the man and scholar, Canberra: The Academy of the Social Sciences in Australia.

Robben, A. 2018. *A Companion to the Anthropology of Death*, London: Wiley Blackwell.

Robbins, J. and Haynes, N. (eds) 2014. *The Anthropology of Christianity: unity, diversity, new directions*, Special Issue, *Current Anthropology*, 55 (S10).

Roberts, C. 2016. Palaeopathology and its Relevance to Understanding Health and Disease Today: the impact of the environment on health, past and present, *Anthropological Review*, 79 (1): 116.

Roberts, C. 2019. How Bioarchaeology Reveals the Evolution of Disease, The British Academy, blog entry, 8 March , <https://www.thebritishacademy.ac.uk/blog/how-bioarchaeology-reveals-evolution-disease> (accessed 17 June 2020).

Roberts, S. 2006. The Pure and the Impure? Reflections on applying anthropology and doing ethnography, in S. Pink (ed.) *Applications of Anthropology: professional anthropology in the twenty-first century*, London: Berghahn, pp. 7289.

Roberts, S. 2016. Decentering the Origin Story of Anthropology and Business: the British experience since 1950, in R. Denny and P. Sunderland (eds) *Handbook of Anthropology in Business*, London and New York: Routledge, pp. 8399.

Robson, C. and McCartan, K. 2016. *Real-World Research: a resource for users of social research methods in applied settings*, 4th edition, Chichester: John Wiley and Sons.

Rodriguez-Piero, L. 2005. Indigenous Peoples, Postcolonialism, and International Law: the ILO regime, 19191989, Oxford and New York: Oxford University Press.

Roethlisberger, F. and Dickson, W. 1939. *Management and the Worker: an account of a research programme conducted by the Western Electric Company, Hawthorne Works, Chicago and Cambridge, MA: Harvard University Press.*

Roscoe, P. 2014. A Changing Climate for Anthropological and Archaeological Research? Improving the ClimateChange Models, *American Anthropologist*, 116 (3): 535548.

Rosenfeld, G. 1971. *Shut Those Thick Lips: a study of slum school failure*, Prospect Heights, IL: Waveland Press.

Rotenberg, R. and Wali, A. 2014. Building a Collection of Contemporary Urban Material Culture, *Museum Anthropology*, 37 (1): 15.

Rothkopf, D. 2008. *Superclass: the global power elite and the world they are making*, New York: Farrar, Straus & Giroux.

Rumsey, A. and Weiner J. (eds) 2004. *Mining and Indigenous Lifeworlds in Australia and Papua New Guinea*, Wantage: Sean Kingston.

Russell, A. 2007. Anthropology and Ecotourism in European Wetlands: bubbles, babies and bathwater, *Tourist Studies*, 7 (2): 225244.

Russell, A. 2015. Women and Smoking in the North East of England, in J. Bissell , C. Caiado , S. Curtis , M. Goldstein and B. Straughan (eds) *Tipping Points: modelling social problems and health*, Chichester: Wiley, pp. 3248.

Russell, A. 2018. Imagine a World Without Tobacco. Utopian visions and collaborative research in public health, in R. Blanes and M. Maskens (eds) *Utopian Encounters: anthropologies of empirical utopias*, Oxford: Peter Lang, pp. 5790.

Rylko-Bauer, B. , Singer, M. and Van Willigen, J. 2006. Reclaiming Applied Anthropology: its past, present, and future, *American Anthropologist*, 108 (1): 178190.

Rynkiewicz, M. 2011. *Soul, Self, and Society: a postmodern anthropology for mission in a postcolonial world*, Eugene, OR: Cascade Books.

255 Sadiwala, B. and de Waal, A. 2018. The Emerging Crisis: is famine returning as a major driver of migration? *Migration Information Source*, 15 November , Migration Policy Institute.

Said, A. , Tzanopoulos, J. and MacMillan, D. 2018. The Contested Commons: the failure of EU fisheries policy and governance in the Mediterranean and the crisis enveloping the small-scale fisheries of Malta, *Frontiers in Marine Science* 5, <https://doi.org/10.3389/fmars.2018.003000> (accessed 17 June 2020).

Salman, T. and Assies, W. 2017. Anthropology and the Study of Social Movements, in B. Klandermans and C. Roggeband (eds) *Handbook of Social Movements across Disciplines*, 2nd edition, Boston, MA: Springer, pp. 57102.

Samimian-Darash, L. 2013. Governing Future Potential Biothreats: toward an anthropology of uncertainty, *Current Anthropology*, 54 (1): 122.

Sampson, S. 2003. From Forms to Norms: global projects and local practices in the Balkan NGO scene, *Journal of Human Rights*, 2 (3): 329337.

Sandler, J. and Thedvall, R. (eds) 2017. *Meeting Ethnography: meetings as key technologies of contemporary governance, development, and resistance*, New York and London: Routledge.

Sangaramoorthy, T. 2018. Putting BandAids on Things That Need Stitches: immigration and the landscape of care in rural America, *American Anthropologist*, 120 (3): 487499.

Santos, N. and Naylor, M. (eds) 2013. *Mission and Evangelism in a Secularizing World: academy, agency and assembly perspectives from Canada*, Eugene, OR: Pickwick Publications.

Sarker, M. 2017. An Introduction to Agricultural Anthropology: pathway to sustainable agriculture, *Journal of Sociology and Anthropology*, 1 (1): 4752.

Sarradon-Eck, A. , Farnarier, C. and Hymans, T. 2014. Caring on the Margins of the Healthcare System, *Anthropology and Medicine*, 21 (2): 251263.

Sayer, D. 2010. *Ethics and Burial Archaeology*, London: Gerald Duckworth and Co.

Schachter, J. 2017. Intercountry Adoption/Global Migration: a Pacific perspective, *TAPJA*, 18 (4): 305322.

Schaefer, B. 2018. Fake News, Fake Science? Reflections on Teaching Introduction to Biological Anthropology in the Era of Trump, *Teaching and Learning Anthropology Journal*, 1 (1): 6170.

Schechner, R. 2003. *Performance Theory*, London and New York: Routledge.

Scheper-Hughes, N. 2002. The Global Traffic in Human Organs, in J. Inda and R. Rosaldo (eds) *The Anthropology of Globalization: a reader*, Malden, MA: Blackwell, pp. 270303.

Schlppy, M-L. and Gray, J. 2017. Rights of Nature: a report on a conference in Switzerland, *The Ecological Citizen*, 1 (1): 9596.

Schneider, A. 2020. *Art, Anthropology and Contested Heritage*, London and New York: Bloomsbury.

Schuler, S. , and Hashemi, S. 2002. Credit Programs, Womens Empowerment, and Contraceptive Use in Rural Bangladesh, in J. McDonald (ed.) *The Applied Anthropology Reader*, Boston, MA: Allyn & Bacon, pp. 278297.

Schuler, S. , Islam, F. and Rottach, E. 2010. Womens Empowerment Revisited: a case study from Bangladesh, *Development in Practice*, 20 (7): 840854.

Schwandner-Sievers, S. 2006. Culture in Court: Albanian migrants and the anthropologist as expert witness, in S. Pink (ed.) *Applications of Anthropology: professional anthropology in the twenty-first century*, New York: Berghahn, pp. 209228.

256 Schwartz-Marin, E. and Cruz-Santiago, A. 2016. Pure Corpses, Dangerous Citizens: transgressing the boundaries between experts and mourners in the search for the disappeared in Mexico, *Social Research*, 83 (2): 483510.

Scolere, L. , Pruchniewska, U. and Duffy, B. 2018. Constructing the Platform-Specific Self-Brand: the labor of social media promotion, *Social Media + Society*, 4 (3): 111.

Senft, T. 2013. Microcelebrity and the Branded Self, in J. Hartley , J. Burgess and A. Bruns (eds) *A Companion to New Media Dynamics*, Chichester: Wiley-Blackwell, pp. 346354.

Senior, K. and Chenhall, R. 2008. Walkin About at Night: the background to teenage pregnancy in a remote Aboriginal community, *Journal of Youth Studies*, 11 (3): 269282.

Serpell, J. 1996. *In the Company of Animals: a study of humananimal relationships*, Cambridge and New York: Cambridge University Press.

Serpell, J. and Paul, E. 2011. Pets in the Family: an evolutionary perspective, in C. Salmon and T.K. Shackleford (eds) *The Oxford Handbook of Evolutionary Family Psychology*, Oxford: Oxford University Press, pp. 297309.

Shakarian, P. , Shakarian, J. and Ruef, A. 2013. *Introduction to Cyber-Warfare: a multidisciplinary approach*, Waltham, MA: Syngress, Elsevier.

Shore, C. and Nugent, S. 2002. *Elite Cultures: anthropological perspectives*, London and New York: Routledge.

Shore, C. and Wright, S. 2017. *Death of the Public University? Uncertain futures for universities in the knowledge economy*, Oxford: Berghahn.

Shoreman-Ouimet, E. and Kopnina, H. 2017. *Culture and Conservatism: beyond anthropocentrism*, London: Routledge.

Short, D. and Szolucha, A. 2019. Fracking Lancashire: the planning process, social harm and collective trauma, *Geoforum*, 98: 264276.

Shrestha, C. 2006. They Cant Mix Like We Can: bracketing differences and the professionalization of NGOs in Nepal, in D. Lewis and D. Mosse (eds) *Development Brokers and Translators: the ethnography of aid and agencies*, Bloomfield, CT: Kumarian Press, pp. 195213.

Sillitoe, P. , Dixon, P. and Barr, J. 2005. *Indigenous Knowledge Inquiries: a methodologies manual for development*, Dhaka: The University Press.

Silverman, H. 2017. Managing the Past, Engaging the Present: an interview with Douglas C. Comer, President, ICAHM (ICOMOS International Scientific Committee on Archaeological Heritage Management), *American Anthropologist*, 119 (1): 122125.

Simengwa, D.M. 2017. The Roles of Applied Anthropology in Designing Developmental Aid Programs in Africa: a special case of development programs in Malawi , ASnA Conference, Chancellor College, University of Malawi, Zomba, Malawi, 1820 August 2017, https://www.academia.edu/35926043/ROLES_OF_APPLIED_ANTHROPOLOGY_2017.docx (accessed 17 June 2020).

Simonelli, J. 2014. Home Rule and Natural Gas Development in New York: civil fracking rights, *Journal of Political Ecology*, 21 (1): 258278.

Simpson, J. 2015. Police and Homeless Outreach Worker Partnerships: policing of homeless individuals with mental illness in Washington DC, *Human Organization*, 74 (2): 125134.

Singer, A. and Lansing, S. 1989. *The Water Goddess and the Computer*, [film] Channel 4, Fragile Earth Series, London: Royal Anthropological Institute.

Singer, E. 2018. Realizing Abortion Rights at the Margins of Legality in Mexico, *Medical Anthropology*, 38 (2): 167181.

257 Singer, M. 2012. Anthropology and Addiction: a historical review, *Addiction*, 107 (10): 17471755.

Singer, M. and Baer, H. 2011. *Introducing Medical Anthropology: a discipline in action*, 2nd edition, Lanham, MD: Altamira Press.

Singh, H. 2014. The Worlds Back Womb?: commercial surrogacy and infertility inequalities in India, *American Anthropologist*, 116 (4): 824828.

Sinha, R. and Sinha, S. 2001. *Ethnobiology: role of indigenous and ethnic societies in biodiversity conservation, human health protection and sustainable development*, Jaipur: Surabhi Publications.

Sledzik, P. 2016. Forensic Anthropology in Disaster Response, in S. Blau and D. Ubelaker (eds) *Handbook of Forensic Anthropology and Archaeology*, Abingdon: Routledge, pp. 374387.

Smith, A. 2017. Relocating the British subject: ethnographic encounters with identity politics and nationalism during the 2014 Scottish independence referendum, *The Sociological Review Monographs*, 65 (S1): 5470.

Smith, R. 2013. Designing Heritage for a Digital Culture, in W. Gunn , T. Otto and R.C. Smith (eds) *Design Anthropology: theory and practice*, London: Bloomsbury, pp. 117138.

Snowdon, P. 2016. Film! The Arab Revolutions and the filmmaker as amanuensis, *Visual Anthropology*, 29 (3): 263277.

Sobo, E. 2016. Theorizing (Vaccine) Refusal: through the looking glass, *Cultural Anthropology*, 31 (3): 342350.

Sodikoff, G.M. (ed.) 2011. *The Anthropology of Extinction: essays on culture and species death*, Bloomington: Indiana University Press.

Solway, J. 2004. Reaching the Limits of Universal Citizenship: minority struggles in Botswana, in B. Berman , E. Dickson and W. Kymlicka (eds) *Ethnicity and Democracy in Africa*, Oxford: J. Currey, pp. 129147.

Somerville, K. 2017. Cecil the Lion in the British Media: the pride and prejudice of the press, *Journal of African Media Studies*, 9 (3): 471485.

Somerville, K. 2018. Lions in Conflict, Global Geneva, 24 June , <http://www.global-geneva.com/lions-in-conflict/> (accessed 17 June 2020).

Sorensen, B. and Weston, J. 2011. I Love Sauk Language, *Cultural Survival Quarterly*, 35 (4), <https://www.culturalsurvival.org/publications/cultural-survival-quarterly/i-love-sauk-language> (accessed 22 June 2020).

Speirs, J. 2011. Anonymous Semen Donation: medical treatment or medical kinship? *Cargo: Journal for cultural and social anthropology*, 9 (12): 7390.

Spencer, J. , Goodhand, J. , Hasbullah, S. , Klem, B. , Korf, B. and Tudor Silva, K. 2014. Checkpoint, Temple, Church and Mosque: a collaborative ethnography of war and peace, London: Pluto Press.

Spray, J. 2018. The Value of Anthropology in Child Health Policy, *Anthropology in Action*, 25 (1): 2940.

Stadhams, D. 2009. Look to Learn: a role for visual ethnography in the elimination of poverty, in S. Pink (ed.) *Visual Interventions: applied visual anthropology*, New York and Oxford: Berghahn, pp. 119142.

Stam, N. , Gerostamoulos, D. , Gerstner-Stevens, J. , Scott, N. , Smith, K. , Drummer, O. and Pilgrim, J. 2018. Determining the Effective Dose of Street Level Heroin: a new way to consider fluctuations in heroin purity, mass and potential contribution to overdose, *Forensic Science International*, 290: 219226.

258 St Andrew, J. 2015. UXC Insights: anthropology and user experience: why anthropologists are perfectly trained for a profession theyve never heard of, *UX Connections (Medium)*, 26 January , <https://medium.com/@uxconnections/anthropology-user-experience-why-anthropologists-are-perfectly-trained-for-a-profession-theyve-10ccae71fa8d> (accessed 17 June 2020).

Stanton, J. 1999. At the Grass-Roots: collecting and communities in Aboriginal Australia, in S. Toussaint and J. Taylor (eds) *Applied Anthropology in Australasia*, Nedlands: University of Western Australia Press, pp. 282294.

Stanton, R. 2013. Cavemen Cravings? Rating the Paleo Diet, *The Conversation*, <https://theconversation.com/caveman-cravings-rating-the-paleo-diet-14995> (accessed 17 June 2020).

Stein, F. 2016. Anthropology, Brexit and Xenophobia in Europe, *Association for Political and Legal Anthropology*, 28 June , <https://politicalandlegalanthro.org/2016/06/28/anthropology-brexit-and-xenophobia-in-europe/> (accessed 17 June 2020).

Stein, F. 2018. Anthropologists Impact: a comment on audit and the unmeasurable nature of critique, *JRAI*, 24 (1): 1029.

Stellmach, D. , Beshar, I. , Bedford, J. , du Cros, P. and Stringer, B. 2018. Anthropology in Public Health Emergencies: what is anthropology good for? *BMJ Global Health*, 3: e000534. doi:10.1136/bmjgh-2017-000534..

Stender, M. 2017. Towards an Architectural Anthropology: what architects can learn from anthropology and vice versa, *Architectural Theory Review*, 27 (1): 2743.

Stewart, P. and Strathern, A. (eds) 2003. *Landscape, Memory and History*, London: Pluto Press.

Stokstad, E. 2018. European Union Expands Ban of Three Neonicotinoid Pesticides, *Science Magazine (Europe/Science and Policy)*, 27 April , <https://www.sciencemag.org/news/2018/04/european-union-expands-ban-three-neonicotinoid-pesticides> (accessed 17 June 2020).

Stone, G. 2007. Agricultural Deskillling and the Spread of Genetically Modified Cotton in Warangal, *Current Anthropology*, 48 (1): 67103.

Stone, G. 2010. The Anthropology of Genetically Modified Crops, *Annual Review of Anthropology*, 39: 381400.

Stone, G. and Flachs, A. 2014. The Problem with the Farmers Voice, *Agriculture and Human Values*, 31 (4): 649653.

Stonich, S. 2009. Enhancing Community-Based Tourism Development and Conservation in the Western Caribbean, in T. Wallace (ed.) *Tourism and Applied Anthropologists: linking theory and practice*, Arlington, VA: National Association for the Practice of Anthropology, pp. 7786.

Strang, V. 1997. *Uncommon Ground: cultural landscapes and environmental values*, Oxford and New York: Berg.

Strang, V. 2001. Negotiating the River: cultural tributaries in Far North Queensland, in B. Bender and M. Winer (eds) *Contested Landscapes: movement, exile and place*, Oxford and New York: Berg, pp. 6986.

Strang, V. 2003. Moon Shadows: Aboriginal and European heroes in an Australian landscape, in P. Stewart and A. Strathern (eds) *Landscape, Memory and History*, London: Pluto Press, pp.

Strang, V. 2004. *The Meaning of Water*, Oxford and New York: Berg.

Strang, V. 2009. *Gardening the World: agency, identity, and the ownership of water*, Oxford and New York: Berghahn.

259 Strang, V. 2013. *Dam Nation: Cubbie Station and the waters of the Darling*, in J. Wagner (ed.) *The Social Life of Water in a Time of Crisis*, Oxford and New York: Berghahn, pp. 3660.

Strang, V. 2014. *The Taniwha and the Crown: defending water rights in Aotearoa/New Zealand*, WIREs Water, Wiley, 1: 121131. Published online 3 December 2013, doi:10.1002/wat2.1002..

Strang, V. 2016. *Infrastructural Relations: water, political power and the rise of a new despotic regime*, *Water Alternatives*, Special Issue, *Water, Infrastructure and Political Rule*, 9 (2): 292318.

Strang, V. 2017. *Justice For All: inconvenient truths and reconciliation in humannon-human relations*, in H. Kopnina and E. Shoreman-Ouimet (eds) *Routledge Handbook of Environmental Anthropology*, London and New York: Routledge, pp. 259275.

Strang, V. 2018. *360 of Illumination*, in V. Strang, T. Edensor and J. Puckering (eds) *From the Lighthouse: interdisciplinary reflections on light*, London: Routledge, pp. 14.

Strang, V. 2020a. *The Rights of the River: water, culture and ecological justice*, in H. Kopnina and H. Washington (eds), *Conservation: integrating social and ecological justice*, New York: Springer, pp. 105119.

Strang, V. 2020b. *Leadership in Principle: uniting nations on the cultural values of water*, in R. Faletti, I. Lpez-Calvo and K. de Wolff (eds) *Water and the Humanities*, Berkeley: University of California Press, pp. tbc.

Strang, V. 2020c. *Materialising the State: the meaning of water infrastructure*, in A. Dundon and R. Vokes (eds) *Shifting States*, ASA Monograph, London: Routledge, pp. 4361.

Strang, V. and Bell, S. 2013. *Navigating Interdisciplinarity*, e-publication, Durham: Durham University, Institute of Advanced Study.

Strang, V. and Busse, M. 2011. *Ownership and Appropriation*, ASA Monographs, Oxford and New York: Berg.

Strang, V. and McLeish, T. 2015. *Evaluating Interdisciplinary Research: a practical guide*, Durham: Durham University, Institute of Advanced Study.

Strang, V., Edensor, T. and Puckering, J. (eds) 2018. *From the Lighthouse: interdisciplinary reflections on light*, London: Routledge.

Strathern, M. (ed.) 2000. *Audit Cultures: anthropological studies in accountability, ethics and the academy*, London: Routledge.

Stronza, A. and Pgas, F. 2008. *Ecotourism and Conservation: two cases from Brazil and Peru*, *Human Dimensions of Wildlife*, 13 (4): 263279.

Sullivan, R., Allen, J. and Nero, K. 2007. *Schizophrenia in Palau: a biocultural analysis*, *Current Anthropology*, 48 (2): 189231.

Sunderland, P. and Denny, R. 2016. *Doing Anthropology in Consumer Research*, London and Oxford: Routledge.

Surralls, A. 2017. *Human Rights for Nonhumans?*, *HAU: Journal of Ethnographic Theory*, 7 (8), <https://www.haujournal.org/index.php/hau/article/view/hau7.3.013> (accessed 8 April 2020).

Svensson, T. 2015. *On Craft and Art: some thoughts on repatriation and collecting policy. The case of collections at the Museum of Cultural History*, University of Oslo, *Visual Anthropology*, 28 (4): 324335.

Szala-Meneok, K. and Lohfeld, L. 2005. *The Charms and Challenges of an Academic Qualitative Researcher Doing Participatory Action Research (PAR)*, in D. Pawluch, W. Shaffir and C. Miall (eds) *Doing Ethnography: studying everyday life*, Toronto: Canadian Scholars Press, pp. 5264.

260 Telban, B. and Vvrov, D. 2014. *Ringling the Living and the Dead: mobile phones in a Sepik society*, *TAJA*, 25 (2): 223238.

Tersigni-Tarrant, M. and Shirley, N. (eds) 2013. *Forensic Anthropology: an introduction*, Boca Raton, FL: CRC Press; London: Taylor and Francis, pp. 2532.

Tessier, L. 2017. *A Flavour of Alzheimers*, *JRAI*, 23 (2): 249266.

Tett, G. 2017. *An Anthropologist in the Boardroom*, *Financial Times Magazine*, 21 April, <https://www.ft.com/content/38e276a2-2487-11e7-a34a-538b4cb30025> (accessed 18 June 2020).

Thakor, M. and boyd, d. 2013. *Networked Trafficking: reflections on technology and the anti-trafficking movement*, *Dialectical Anthropology*, 37 (2): 277290.

Thaler, R. and Sunstein, C. 2008. *Nudge: improving decisions about health, wealth and happiness*, New Haven, CT: Yale University Press.

Theodossopoulos, D. 2016. *Exoticism Undressed: ethnographic nostalgia and authenticity in Ember clothes*, Manchester: Manchester University Press.

Thompson, C. 2006. Strategic Naturalizing: kinship in a fertility clinic, in E. Lewin (ed.) *Feminist Anthropology*, Malden, MA: Blackwell, pp. 271288.

Thompson, R. 2006. Yoruba Artistic Criticism, in H. Morphy and M. Perkins (eds) *The Anthropology of Art: a reader*, Malden, MA: Blackwell, pp. 242269.

Thu, K. 2002. Public Health Concerns for Neighbors of Large-Scale Swine Production Operations, *Journal of Agricultural Society and Health*, 8 (2): 175184.

Tierney, R. K. and Ohnuki-Tierney, E. 2012. *Anthropology of Food*, in J.M. Pilcher (ed.) *The Oxford Handbook of Food History*, Oxford:Oxford University Press.

Tighe, S. 2014. Of Course We Are Crazy: discrimination of Native Americans through criminal justice, *Justice Policy Journal*, 11 (1): 138.

Tilley, C. 2010. *Interpreting Landscapes: geologies, topographies and identities*, Walnut Creek, CA: Left Coast Press.

Tilley, C. , Keane, W. , Kchler, S. , Rowlands, M. and Spyer, P. (eds) 2006. *Handbook of Material Culture*, London, Thousand Oaks, CA and New Delhi: Sage.

Tishkov, V. 2005. The Anthropology of NGOs, *Eurozine*, <http://www.eurozine.com/articles/2005-06-01-tishkov-en.html> (no longer accessible).

Torsello, D. and Venard, B. 2015. The Anthropology of Corruption, *Journal of Management Inquiry*, 25 (1): 3454.

Totten, M. and Kelly, K. 2005. Conducting Field Research with Young Offenders Convicted of Murder and Manslaughter: gaining access, risks and truth status, in D. Pawluch , W. Shaffir and C. Miall (eds) *Doing Ethnography: studying everyday life*, Toronto: Canadian Scholars Press, pp. 7789.

Trigger, D. and Griffiths, G. (eds) 2003. *Disputed territories: land, culture and identity in settler societies*, Hong Kong: Hong Kong University Press.

Tuckett, A. 2017. The Island is Full. Please Dont Come: narratives of austerity and migration in a UK citizenship class, *Anthropology Today*, 33 (5): 2427.

Turner, P. 2018. Respecting the Smears: anti-Obama folklore anticipates fake news, *Journal of American Folklore*, 131 (522): 421425.

Turner, T. 2012. Ethical Issues in Human Population Biology, *Current Anthropology*, 53 (S5): S222232.

Turner, T. , Bernstein, R.M. , Taylor, A.B. et al. 2018. Participation, Representation, and Shared Experiences of Women Scholars in Biological Anthropology, *American Journal of Physical Anthropology*, 165 (S65): 126157.

Turner, V. 1982. *From Ritual to Theatre: the human seriousness of play*, New York: Performing Arts Journal Publications.

261 Turner, V. 1986. *The Anthropology of Performance*, New York: PAJ Books.

Turton, D. 2004. Lip-plates and the people who take photographs, *Anthropology Today*, 20 (3): 38.

Ulsperger, J. and Knottnerus, J. 2016. *Elder Care Catastrophe: rituals of abuse in nursing homes and what you can do about it*, London and New York: Routledge.

UNEP-WCMC, IUCN and NGS . 2018. *Protected Planet Digital Report*, Cambridge, UK, Gland, Switzerland and Washington, DC: UNEP-WCMC, IUCN and NGS, <https://livereport.protectedplanet.net/> (accessed 13 June 2020).

UNHCR . 2020. Refugees, <https://www.unhcr.org/uk/refugees.html> (accessed 18 June 2020).

United Nations . 2010. *The Human Right to Water and Sanitation Media Brief*, UN-Water Decade Programme on Advocacy and Communication and Water Supply and Sanitation Collaborative Council, http://www.un.org/waterforlifedecade/pdf/human_right_to_water_and_sanitation_media_brief.pdf (accessed 13 June 2020).

Urla, J. 2006. Euskara: the terror of a European minority language, *Anthropology Today*, 19 (4): 13.

Urla, J. 2013. Catalan in the Twenty-First Century, *International Journal of Bilingual Education and Bilingualism*, 16 (2): 177181.

VaarzonMorel, P. 2014. Pointing the Phone: transforming technologies and social relations among Warlpiri, *TAJA*, 25 (2): 239255.

Valentine, D. 2007. *Imagining Transgender: an ethnography of a category*, Durham, NC and London: Duke University Press.

Vandebroek, I. , Reyes-Garca, V. , de Albuquerque, U. , Bussmann, R. and Pieroni, A. 2011. Local Knowledge: who cares? *Journal of Ethnobiological Ethnomedicine*, 7: 35. doi:10.1186/1746-4269-7-35.

Van Esterik. P. 2020. Advocacy, www.yorku.ca/esterik/advocacy.html (accessed 18 June 2020).

Van Esterik, P. and OConnor, R. 2017. *The Dance of Nurture: negotiating infant feeding*, Oxford and New York: Berghahn.

Van Gennep, A. 1966. *The Rites of Passage*, Chicago: University of Chicago Press.

Van Hollen, C. 2018. Handle with Care: rethinking the rights versus culture dichotomy in cancer disclosure in India, *Medical Anthropology Quarterly*, 32 (1): 5984.

Vannini, P. (ed.) 2009. *Material Culture and Technology in Everyday Life: ethnographic approaches*, New York: Peter Land.

Venables, E. and Pellecchia, U. 2017. Engaging Anthropology in an Ebola Outbreak: case studies from West Africa, *Anthropology in Action*, 24 (2): 18.

Venkatesan, S. and Yarrow, T. 2012. *Differentiating Development: beyond an anthropology of critique*, Oxford: Berghahn.

Ventura, J. 2013. Industrial Design, Ethnography and Anthropological Thought, *Anthropology in Action*, 20 (1): 3141.

Ventura, J. and Gunn, W. 2017. Now You See Me, Now You Dont: medical design anthropology, improvisational practices and future imaginings, *Anthropology in Action*, 24 (3): 4555.

Vernon, M. 2016. Transgender Ethnographies, in A. Goldberg (ed.) *The SAGE Encyclopedia of LGBTQ Studies*, London: Sage.

Vigil, J. 2002. Streets and Schools: how educators can help Chicano marginalized gang youth, in J. McDonald (ed.) *The Applied Anthropology Reader*, Boston, MA: Allyn & Bacon, pp. 363378.

262 Volpe, A. 2019. How Parents of Child Influencers Package Their Kids Lives for Instagram, *The Atlantic*, 28 February , <https://www.theatlantic.com/family/archive/2019/02/inside-lives-child-instagram-influencers/583675> (accessed 18 June 2020).

Von Peter, S. 2013. Chronic Identities in Mental Illness, *Anthropology and Medicine*, 20 (1): 4858.

Von Sturmer, J. 1981. Talking with Aborigines, A.I.A.S. Newsletter, New Series, 15L 1330, Canberra: AIATSIS.

Wade, P. , Scorer, J. and Aguil, I. (eds) 2019. *Cultures of Anti-Racism in Latin America and the Caribbean*, London: University of London Press.

Wagner, J. (ed.) 2013. *The Social Life of Water in a Time of Crisis*, Oxford and New York: Berghahn.

Walker, G. 2014. Water scarcity in England and Wales as a failure of (meta)governance, *Water Alternatives* 7 (2): 388413.

Wallace, B. 2006. *The Changing Village Environment in Southeast Asia: applied anthropology and environmental reclamation in the northern Philippines*, London and New York: Routledge Curzon.

Wallace, T. (ed.) 2009. *Tourism and Applied Anthropologists: linking theory and practice*, Arlington, VA: National Association for the Practice of Anthropology.

Walley, C. 2017. Trumps Election and the White Working Class: what we missed, *American Ethnologist*, 44 (2): 231236.

Warin, M. 2018. Information is Not Knowledge: cooking and eating as skilled practice in Australian obesity education, *TAJA*, 29 (1): 108124.

Warnasch, S. 2016. Forensic Archaeological Recovery of a LargeScale Mass Disaster Scene: lessons learned from two complex recovery operations at the World Trade Center Site, *Journal of Forensic Sciences*, 61 (3): 584593.

WaterAid 2019. Universal Access to Even Basic Water, Sanitation and Hygiene Services will Not be Achieved by 2030 at Current Rates of Progress: new data from UNICEF and WHO, <https://www.wateraid.org/uk/Over-2-billion-people-still-without-decent-toilets-according-to-new-JMP-data> (accessed 13 June 2020).

Wedel, J. 2009. *Shadow Elite: how the worlds new power brokers undermine democracy, government, and the free market*, New York: Basic Books.

Weston, G. , Lawson, J.F. , Blell, M. and Hayton, J. 2015. Anthropologists in Films: The Horror! The Horror!, *American Anthropologist*, 117 (2): 316328.

Weston, J. 2016. Water is Life: the rise of the Mn Wini movement, *Cultural Survival Quarterly*, 41 (1), <https://www.culturalsurvival.org/publications/cultural-survival-quarterly/water-life-rise-mni-wiconi-movement> (accessed 22 June 2020).

Whiteford, L. 2015. Global Health, Medical Anthropology, and Social Marketing: steps to the ecology of collaboration, *Collegium Antropologicum*, 39 (2): 285288.

Whitehead, H. 1981. The Bow and the Burden Strap: a new look at institutionalised homosexuality in native North America, in S. Ortner and H. Whitehead (eds) *Sexual Meanings: the cultural context of gender and sexuality*, Cambridge: Cambridge University Press, pp. 80115.

Widger, T. 2018. *Suicide in Sri Lanka: the anthropology of an epidemic*, London: Routledge.

Willerslev, R. , Vitebsky, P. and Alekseyev, A. 2015. Sacrifice as the Ideal Hunt: a cosmological explanation for the origin of reindeer domestication, *Journal of the Royal Anthropological*

Institute, 21 (1): 123.

Williams, B. 2006. Owning Places and Buying Time: class, culture and stalled gentrification, in W. Haviland, R. Gordon and L. Vivanco (eds) *Talking about People: readings in contemporary cultural anthropology*, Boston, MA: McGraw-Hill, pp. 181-190.

263 Willow, A. 2017. Cultural Cumulative Effects: communicating energy extractions true costs, *Anthropology Today*, 33 (6): 2126.

Willow, A. and Wylie, S. 2014. Politics, Ecology, and the New Anthropology of Energy: exploring the emerging frontiers of hydraulic fracking, *Journal of Political Ecology*, 21 (1): 222-236.

Wills-Perlo, K. 2009. *Kinship and Killing: the animal in world religions*, New York: Colombia University Press.

Wilmsen, B., Webber, M. and Yuefang, D. 2011. Development for Whom? Rural to urban resettlement at the Three Gorges Dam, China, *Asian Studies Review*, 35 (1): 2142.

Wilson, C. 2010. Eating, Eating is Always There: food, consumerism and cardiovascular disease. Some evidence from Kerala, south India, *Anthropology and Medicine*, 17 (3): 261-275.

Winschewski, J. 2017. Putting a Price Tag on Human Rights: an anthropological perspective on Nestles drinking water privatisation in Pakistan, *Prace Etnograficzne*, 45 (2),

<http://www.ejournals.eu/Prace-Etnograficzne/2017/45-2-2017/art/10514> (accessed 13 June 2020).

Winther, T. and Wilhite, H. 2015. Tentacles of Modernity: why electricity needs anthropology, *Cultural Anthropology*, 30 (4): 569-577.

Wood, G. 2013. *Anthropology Inc.*, The Atlantic Magazine, March,

<http://www.theatlantic.com/magazine/archive/2013/03/anthropology-inc/309218/> (accessed 18 June 2020).

Woolard, K. and Frekko, S. 2013. Catalan in the Twenty-First Century: Romantic publics and cosmopolitan communities, *International Journal of Bilingual Education and Bilingualism*, 16 (2): 129-137.

Wright, S. (ed.) 1994. *Anthropology of Organisations*, London and New York: Routledge.

Wright, T. 2016. Beneath the Surface of Tourism in Bali, *The Conversation*, 1 September, <https://theconversation.com/beneath-the-surface-of-tourism-in-bali-64673> (accessed 18 June 2020).

Wutich, A. and Brewis, A. 2014. Food, Water, and Scarcity: toward a broader anthropology of resource insecurity, *Current Anthropology*, 55 (4): 444-468.

Yudell, M., Roberts, D., DeSalle, R. and Tishkoff, S. 2016. Taking Race Out of Genetics, *Science*, 351: 564-565.

Zimring, C. and Rathje, W. (eds) 2012. *Encyclopedia of Consumption and Waste: the social science of garbage*, 2 volumes, Los Angeles and London: SAGE Publishing.

Zolniski, C. 2011. Water Flowing North of the Border: export agriculture and water politics in a rural community in Baja California, *Cultural Anthropology*, 26 (4): 565-588.

BBC 20057. *Tribe*, television series, BBC2 and The Discovery Channel. British Broadcasting Corporation.

Faiman, P. (dir.) 1986. *Crocodile Dundee*, film, Paramount Pictures.

Freeland, S. (dir.) 2014. *Drunktown's Finest*, film, Sundance TV.

Ivalu, M.P. and Cousineau, M.-H. (dirs) 2013. *Uvanga*, film, Arnait Video Productions.

Roeg, N. (dir.) 1971. *Walkabout*, film, 20th Century Fox.

Uys, J. (dir.) 1980. *The Gods Must be Crazy*, film, Jensen Farley Pictures.